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THOMAS HARDY AS A MELIORIST OR VICTORIAN AGE ECO-FICTIONIST

M. A. THESIS

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BİR MELİORİST YA DA VİKTORYA DÖNEMİ EKO-KURGUCUSU OLARAK THOMAS HARDY

ÖZET

Thomas Hardy'nin romanları incelendiğinde Viktoria Dönemi eko-kurgucusu olabileceği izlenimi uyandırmaktadır. Hardy karamsar bir romancı olarak bilinir ve ana karakterlerini kendi kaderlerinin köleleri olarak göstermeye çalışmak ile suçlanır. Hardy ise kendisini iyi davranışlarla dünyanın daha iyi bir yer olabileceğine inanan bir meliorist olarak görür. Roman yazarının duygularını ifade ederken farklı açıları seçmesi, *Durbervillerin Tess* isimli eserinde yüzyıllar öncesinde inşa edilen Stonehenge'i olay yeri olarak kullanması veya *Yuvaya Dönüş*'te Eustacia'nın geleceği görmek için dürbün kullanması gibi dönemin sınırlarını zorlamaya çalıştığı görülür. O geçmiş bir olay yeri olarak kullanırken gelecekte dünyanın başına gelecek olan felaketleri de önceden sezer. Hardy, 21. Yüzyılda doğanın yaklaşan felaketine kayıtsız olan bireyleri uyandırmak amacıyla acil durum çağrısı olarak doğayı, kır yaşamını idealleştirir. Bu çalışma, Thomas Hardy'nin *Tess of the Durbervilles*, *Far from the Madding Crowd*, *Under the Greenwood Tree*, *The Woodlanders* ve *the Return of the Native* isimli romanları ile insanlığa uyarılarda bulunan bir Viktoria Dönemi eko-kurgucusu olabileceğini ortaya koymaya çalışmaktadır.

Anahtar Kelimeler : Thomas Hardy, Eko-kurgu, Viktorya Dönemi, Meliorist, Küresel Isınma
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**THOMAS HARDY AS A MELIORIST OR VICTORIAN AGE ECO-
FICTIONIST**

ABSTRACT

When Thomas Hardy's novels are analyzed, they give the impression that he can be a Victorian Age eco-fictionist. Hardy is known as a pessimistic novelist and is accused of trying to portray his main characters as slaves of their own destinies. However, Hardy names himself as a meliorist who believes that good manners can change the world for the better. It is sensed that the novelist tries to push the limits of the era by his choice of different angles while expressing his emotions. For instance, he uses Stonehenge as a setting in *Tess of the D'urbervilles* which was built hundreds of years ago and he includes binoculars in hands of Eustacia to see the future in *The Return of the Native*. While using the past as a setting, he foresees the approaching disasters of the world in the future. Hardy idealizes nature and countryside life as an emergency call to awaken individuals who are indifferent to the approaching catastrophe of nature in the 21st century. Therefore, this study aims to reveal that Thomas Hardy can be a Victorian Age eco-fictionist who warns humanity with his novels *Tess of the Durbervilles*, *Far from the Madding Crowd*, *Under the Greenwood Tree*, *The Woodlanders* and *the Return of the Native*.

Key Words : ThomasHardy, Eco-fiction, Victorian Age, Meliorism, Global Warming
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INTRODUCTION

Thomas Hardy's novels reveal that he could be a Victorian Age eco-fictionist. He produces many novels and papers, most of which present the importance of Mother Nature. He insists on the negative results caused by human beings. His novels could serve the aim of warning modern men which means Hardy aims to explain what future holds for human beings. To comprehend Hardy's meliorism in the context of eco-fiction, social and historical view of Victorian Era must be evaluated in detail.

Because of the financial and social unrest of the Victorian Era, Mother Nature loses its priority which is noticed by Thomas Hardy and he reflects the unfavourable situation of nature in his novels. It is stated that, owing to daily and financial issues, nature stays in darkness and human beings harm nature to earn more (Urgan, 2013: 78-79), so nature in darkness seeks an opportunity to be noticed by the support of his novels.

According to Virginia Woolf Hardy is "the greatest tragic writer among English novelists." (Urgan, 2013: 1317). The quotation implies that Victorian Age novelists are emotional in their studies while Hardy is resembled to Greek tragedy writers in his 'tragic novels'. He is titled as a tragic writer. However, he is an eco-fictionist who awakens human beings that, if nature is destroyed, it will show her negative side as in *The Return of the Native*'s Egdon Heath.

In addition, human beings' visions are blind to the negative sides of the Victorian Age and Thomas Hardy reveals the realities to humanity which causes his being named and evaluated as a pessimist. When more money is earned mind is supposed to be more favourable and blissful towards life and earth. However, it is the opposite for Hardy. According to Simons "Thomas Hardy's appreciation probably ended with the sentiment behind the gift." Furthermore, Edward Wagenknecht reckons "most readers of Thomas Hardy are firmly convinced that he was a pessimist" (Wagenknecht, 1942: 546-554). However, Hardy does not assert himself as a pessimist. He reckons that he is a meliorist who believes human beings could

make the world a better place with the help of their good manners. For Hardy, human beings must be aware of catastrophic results if they aim for goodness.

In the light of the paragraphs above, main goal of this study is to argue that Thomas Hardy can be a Victorian Age eco-fictionist. Global warming and the rise of the sea levels are the realities of the modern world. Yet, eco-fiction is an umbrella term which aims to stop this negative ending. Thomas Hardy remarks on the point and writes novels in which nature is used as a weapon to awaken minds about global warming. Hardy is a highly acclaimed author of the Victorian Age. He produces several novels and aims to grasp what future holds for humanity. In addition, he unfolds the future of nature, Earth and humanity. His purpose is not merely writing. He aims to push the limits of human imagination. With the help of his novels, humanity comprehends the importance of nature today and tomorrow which is the main aim of eco-fiction. His novels constitute a solid ground for eco-fiction. Therefore, this study consists of a discussion about Hardy's eco-fictionist side under the scope of meliorism. To comprehend his eco-fictionist side, the social and historical background must be established about the Victorian Era. So, the thesis will examine Hardy's meliorism in the context of eco-fiction which means he unfolds the future of nature by the help of the paragraphs above and his eco-fictionist characters will be unfolded in the rest of this study giving examples from his acclaimed novels *Tess of the D'Urbervilles*, *Far from the Madding Crowd*, *Under the Greenwood Tree*, *The Woodlanders* and *The Return of the Native*.

CHAPTER 1

1. A SHORT VIEW OF VICTORIAN AGE

1.1. Victorian Society and Works

Victorian Age starts when Queen Victoria inherits the throne in 1837 and ends when she dies in 1901. The term 'Victorian' converts to a negative and derogatory word in the 21st century. Because, it includes the middle-class respectability, prudery and narrow mindedness. In the era, people aim to appear respectable as they are proud of their country. People are financial centered and respectability cannot be earned without money. Marriages are corrupted and prostitution is at a high degree. In religion, Anglican Church is stronger. On the other hand, Charles Darwin's and Thomas Huxley's ideas undermine Christianity. Industry becomes powerful and a new class emerges named middle class. In this social unrest, money becomes more important than nature and humanity destroys nature to earn more. Therefore, these negativities cause turmoil in nature and it is realized by Thomas Hardy.

According to Harold Williams, Thomas Hardy is a productive figure of Victorian Age: "The long life of George Meredith drew to its close, and Mr. Hardy alone remains of the great men of letters who belonged to the Victorian era of English literary story." (Williams, 1914: 120-134). The quotation demonstrates that Hardy is a prolific novelist.

In order to understand the Victorian society, Payne says "the many aspects of the dominant middle class Victorian ideology pertaining to this struggle will be grouped under three headings: 'material concerns', 'physical conceptions', and 'social considerations'." (Payne, 1991: 6). It means, in Victorian Age, English people assume that they are superior to other nations and they believe that their superiority comes from God. British imperialism and colonization are at high level and the idea of superiority shows itself under the name of patriotism. There are colonial writers such as Rudyard Kipling. Their concept is 'the white man's burden'. Similar thoughts cause natural pride in British people. This natural pride not only infects humanity but also the nature which is stressed by Hardy. For Eliot Gose "the novels

of Thomas Hardy have often been praised for their concern with the issues which the Victorian era was forced to face by developments in philosophy and science, and by social change.” (Gose, 1963: 261-272). It explains that Hardy introduces a new page in Victorian Age. He brings forefront the nature in the industrialized age of Queen Victoria. Whereas industrialization spreads on every branch, nature is one of the victims. Nature is destroyed under the cover of industrialization and humanity welcomes this novelty which is a natural disaster for nature. In the 21st century, scientists and writers unite their forces and prove humanity that nature is in a death agony by the support of eco-fiction, however, Thomas Hardy senses the point in Victorian Age under the term of meliorism. Therefore, he is a Victorian Age eco-fictionist, which will be unfolded in the paragraphs below.

1.2. Thomas Hardy’s Life and Works

Thomas Hardy who was born on the 2nd of June, 1840 and died on the 11th of January, 1928 wrote different bodies of novels. For Phelps “The father of Thomas Hardy wished his son to enter the church, and this object was the remote goal of his early education.” (Phelps, 1909: 502-514). On the contrary to the quotation above, Hardy becomes a successful novelist and poet. Hardy’s ability to change his novels into tragedies originates from his being a poet and his poetic style redounds from the nature which is the main setting of almost all his novels. Thomas Hardy is a famous novelist and poet in Victorian Age. Fleisner thinks that “‘it is bad when your fame outruns your means,’ said the Spanish Jesuit Gracian.” (Fleissner, 1966: 7-8). The quotation asserts that in English Literature there is not an equivalent novelist who gives importance to nature. In his novels, nature is sensed, heard, smelt and touched. He writes his first novel in 1871 and his last novel in 1896. He is also the last novelist of Victorian Age, however, his novels are diversified from his contemporaries. His one of the first difference is the settings of his novels which is Wessex, yet he is not a regional novelist. His novels are universal with mentioning about past, present and future. Hence, Hardy’s settings of the novels are in country life, his protagonists and characters are mostly villagers. Therefore, he differs from his contemporaries as other Victorian Age novelists mostly use middle class characters.

In addition, good people are in peace and bad people are punished in Victorian Age novels, yet this point differs in Hardy's novels. In his works, there is not a bad person and he knows that good people cannot reach prosperity as in tragic plays. His tragic characters are not princes or heroes yet simple villagers. Even though they are simple people, his characters as farmer Henchard in *The Mayor of Casterbridge* and milkmaid Tess in *Tess of the D'Urbervilles* turn to a king or queen in readers' minds (Hardy, 1994: 384).

On the other hand, titles of Hardy's novels direct the minds to eco-fiction. For instance, *Far From the Madding Crowd* means; in crowd, human beings are mad enough to see the dead end of nature and if they are far from the crowd, they will see the nature with its real beauty and realize the harm they do to nature.

In *Under the Greenwood Tree*, Hardy does not change his title as 'On the Railway' or 'On the Steam Engine'. Yet, he prefers *Under the Greenwood Tree* in such an industrialized world of Victorian Era. In addition, Hardy might change *The Woodlanders* to 'Citylanders' yet he aims to direct the minds to eco-fiction from all perspectives. The reason is his being an eco-fictionist and he directly directs the minds to protect the nature by his titles; *Under the Greenwood Tree* and *The Woodlanders*.

Unless Hardy is read between the lines, his novels appear unrealistic and they idealize village life as in *Under the Greenwood Tree*. Yet, villagers are very poor in his other novels because of harsh natural events and changing economical conditions as in *Far from the Madding Crowd*. For instance, Gabriel Oak's sheep herd falls down the cliff. Then, he becomes a shepherd in one of the farms and Tess always works in farms for her family's sake in *Tess of the D'Urbervilles*.

Therewithal, country life is in a fast corrupting atmosphere in Hardy's novels. Old, traditional activities are replaced by desire for earning more money. Big farm owners buy technological devices for farming and become richer whilst little farm owners go bankrupt. To illustrate the point, traditional days as Lady Day, Candlemas and Michaelmas become important days for signing new papers to work in other farms (Harputlu & Arıkan, 2013: 77-79). Among these daily and financial issues, nature stays in darkness, loses her importance and human beings harm the nature to earn more money. In 21st century, nature in darkness, finds an opportunity to be

heard by the help of eco-fiction. Yet, Thomas Hardy is the bare voice of the nature in Victorian Age.

Ted Spikey states that “although many critics agree that Thomas Hardy wrote tragedies, very few have attempted to define the exact nature of his tragic effects.” (Spikey, 1954: 179-191). The quotation claims that Hardy’s novels reflect different views of humanity. In his novels, there is always an indifferent power which controls the world. So, he is known as a pessimist by his contemporaries, yet he asserts himself as a meliorist which means humankind can change the world to better place by their effort. He is in love with nature and idealizes natural life in his works. Bonica reveals that “In May, 1877, Thomas Hardy observed of himself, I sometimes look upon all things in inanimate Nature as pensive mutes.” (Bonica, 1982: 849-862). It means, he does not deny his affection towards nature. In addition, for Richard Lansdown “Hardy is fond of beginning his stories with a road, along which a pedestrian makes his way –this pattern helping to set off humanity very well against the background of the earth!” (Lansdown, 2013: 29-52). It expresses that Hardy lives and thinks beyond the limits. For instance, he includes Stonehenge as a setting in *Tess of the D’urbervilles* which was built thousands of years ago and Tess sleeps on the altar till sun rises before she goes to death (Herbert, 1970: 77-94). At this juncture, Hardy demonstrates that as Tess dies when sun rises, icebergs are melting under the harmful sunrays. At the end of the novel, when black flag is on the pole and Tess is sentenced to death, Hardy includes the quotation; “Justice was done and the president of the immortals in Aeschylean phrase, had ended his sport with Tess.” (Hardy, 1994: 508).

So, Tess is killed by humanity and nature will also be killed by humanity at the end which is not a justice but injustice. Therefore, these paragraphs above support the idea of Thomas Hardy’s being a Victorian Age eco-fictionist.

On the other hand, all of Hardy’s novels do not have tragic endings. To illustrate the point, in *Under the Greenwood Tree*, Dick Dewy who is a villager and symbol of nature marries Fancy which means if humanity chooses nature instead of money, they will have positive endings.

Additionally, Bathsheba chooses Gabriel Oak in *Far From the Madding Crowd* who is the symbol of the nature. Even though, she chooses Troy for her lust at

the beginning, she finds happiness in Gabriel Oak who is the symbol of the nature. So, nature is the centre of humanity and humanity will reach blissfulness if they choose nature which is unfolded by Hardy's eco-fictionist novels below.

And the order of his novels is as follows:

Desperate Remedies(1871), *Under the Greenwood Tree*(1872), *A Pair of Blue Eyes*(1873), *Far From the Madding Crowd*(1874), *The Hand of Ethelberta*(1876), *The Return of Native*(1878), *The Trumpet Major*(1880), *A Laodicean*(1881), *Two on a Tower*(1882), *The Mayor of Casterbridge*(1886), *The Woodlanders*(1887), *Tess of the D'Urbervilles*(1891), *Jude the Obscure*(1895), *The Well-Beloved*(1897) (Greenblatt, 2006: 1851).

Under the cover of the paragraphs above, it is comprehended that Victorian Age is the rise of the middle class and the novel. This genre is supported by a lot of novelists and Thomas Hardy is one of them who has many different aspects than his counterparts with his being a tragic writer, using coincidences in an evil way, including sexuality, disclaiming of religion, including country life and simple villagers as protagonists, idealizing village life without being a regional writer and becoming a universal novelist mentioning about past, present and the future. To build on the above information Robert Squillace adds as follows: "Thomas Hardy has suffered from his overcontraction on evidences of modernity." (Squillace, 1986: 172-189). This quotation proposes that Hardy is an unusual Victorian Age novelist who names himself as a meliorist. And the aim of this study is to argue that he is a Victorian Age eco-fictionist by the help of his novels *Tess of the D'Urbervilles: A Pure Woman Faithfully Presented*, *Far From the Madding Crowd*, *Under the Greenwood Tree*, *The Return of the Native* and *The Woodlanders*.

CHAPTER 2

2. ECO-FICTION IN *TESS OF THE D'URBERVILLES*

2.1. *Tess of the D'Urbervilles*

Eco-fiction is a movement to waken blind human beings that nature is in a agony and this agony will draw humanity to perishment at the same time. Every minute, icebergs melt in the poles which cause the rise of the sea levels. However, human beings do not discern the authenticity in the haste of daily life. Hardy seems to give such examples embodying some of his characters. As an instance, Tess is a diversified character in the Victorian Age: "Representing Tess as a 'psychological phenomenon', Hardy forges Tess from the physical and historical landscape to the point that she cannot exist beyond it" (Fiehn, 2019: 39-52). Tess, the protagonist, is more than a main character in a novel and Hardy's *Tess of the D'Urbervilles* includes eco-fiction themes:

Strange birds from behind the North Pole began to arrive silently... Gaunt spectral creatures -with tragic eyes- which had witnessed scenes of cataclysmal horror in inaccessible polar regions, of a magnitude such as so human being had ever conceived, in curdling temperatures that no man could endure, which had beheld the crash of icebergs, and the slide of snow hills by the shooting light of aurora; had been blinded by the whirl of colossal storms... These nameless birds came quite near to Tess and Marian, but of all that they had seen which humanity would never see, they brought no account (Urgan, 2013: 1320).

Here it is clearly stated that merely strange birds notice the negativity in the North Pole with their tragic glances and merely the birds are the witnesses of melting icebergs instead of humanity and this is the objective of eco-fiction. Tess is also a symbol of eco-feminism as there is a relation between earth and women. The protagonist Tess is in agony since her childhood. She is victimized by her father, family, luck, Alec, Angel and even by the priest who does not want to bury her baby according to Christianity principles. In the end, she does not struggle with human beings and becomes a mistress of Alec and murders him. Yet, it must be noticed by human beings that Mother Nature is as pure as Tess. Nature does not harm humanity, yet she supports them. Human beings must notice that nature does not struggle

against them and Hardy aims to state that nature will be slaughtered as Tess is slaughtered in *Tess of the D'Urbervilles*.

It is discussed that "He addressed Hardy as -the greatest exponent of the wild human heart since Shakespeare-" (Radford, 2004: 56-60). It is noted in the quotation that Hardy is a tragic novelist. Because, in Tess' story, characters abuse her and humanity abuse the earth in eco-fiction. However, a fact must be noticed by human beings that nature is as pure as Tess. Nature does no harm to humanity, yet goodness. So, she quits struggling against them and Hardy wants to state that nature will die as Tess dies in *Tess of the D'Urbervilles*. In one of the quotations, when Tess slaps Alec in the face: "Once victim, always victim- that's the law". This quotation summarizes the aim of Hardy. When industrialization starts and spreads, nature becomes a victim once in the hands of humanity and it is a victim since then.

Then, Hardy gives a positive description of Tess, the protagonist, at the beginning of *Tess of the D'Urbervilles*:

"She was a fine and handsome girl." (Hardy, 1994: 12). Her mouth and innocent eyes add more beauty to her innocence. When one looks at her, he/she can see her childish behaviour between her womanlines and twelfth year on her face while ninth year sparkles from her eyes which means Tess is an innocent girl. Yet, she is sentenced to death at the end of the novel notwithstanding she is innocent. In eco-fiction pure mother nature is abused by irresponsible humanity and in Hardy's *Tess of the D'Urbervilles* innocent Tess is abused by irresponsible human beings. Rogers believes that "women in the book are closer to nature than men-almost, indeed, identified with it: A fieldman is a personality afield; a field-woman is a portion of the field." (Rogers, 1975: 249-258). So, it is noted that innocent Tess, the symbol of nature, loses at the end of the novel and innocent Mother Nature will also lose unless necessary precautions are taken by humanity. Therefore, Hardy is named as an eco-fictionist in Victorian Era.

Furthermore, Thomas Hardy uses pessimist land names in the novel such as 'Vale of Blackmoor' (Hardy, 1994:14). He could change the name of the land 'Blackmoor' as 'Whitemoor' or 'Greenmoor', however he decides to use the color black which means a negative conclusion waits for Mother Nature. It is similar to

Tess who is sentenced to death and a black flag flies after her death which is also the symbol of nature's perishment.

In addition to this "She is an innocent country girl, full of life. There is a sense of hope and joy in the air since she has her whole life ahead of her" (Holmberg, 2010: 3). The quotation signifies Tess is the symbol of Mother Nature. For instance, there is a dance scene. Every young man chooses a maiden for dance and Angel, chooses a maiden other than Tess. When the dance ends, his glances meet with Tess' and he repents not choosing Tess as a dancing mate. Because she looks more beautiful than the other girl (Hardy, 1994:16). So, Hardy states that, as Angel does not dance with beautiful Tess, humanity will not choose nature as a companion and humanity will also regret as Angel regrets in *Tess of the D'Urbervilles*. Tess is viewed to be in a negative condition. All Tess' friends on the farm contempt her and Alec approaches the scene on his horse. After he asks her to sit behind him, she is said to jump "out of the frying-pan into the fire" (Hardy, 1994:84). Since, Alec rapes her in the forest which is deemed a derogation of nature by human beings (Hardy, 1994:84). For Hardy, the world is full of choices and every choice brings a good or bad outcome in the end. After Tess chooses to sit behind the horse of Alec, her choice brings a negative result of being raped by him. Tess' wrong choice could be generalised for all human beings and nature in Hardy's *Tess of the D'Urbervilles*. According to Hardy, humanity must make a selection between protecting nature or losing it everlastingly under the rising sea levels as in Noah's Flood. In Noah's Flood, there was Noah's Ark to save the believers, yet in modern age, there is merely eco-fiction's Ark to save humanity. Therefore, every believer must choose protecting nature to save themselves and the future generations.

In *Tess of the D'Urbervilles*, Tess' mother aims to send her to Alec D'Urberville whose family buys the surname 'D'Urberville' in order to behave as a noble family. Normally, Alec's surname is 'Stock', yet it is a conventional action for Victorian rich families to buy a noble surname. According to Tess' mother, if Tess asks for help, their relatives might support them. Her mother is not sure for Tess' well being and safety in there. So, she tries her fate in the fortuneteller who asserts her life will be very well if Tess visits their relatives (Hardy, 1994:29). Yet, this is a negative action for Tess as Alec is a villain and he abuses her throughout the novel.

Hardy points that no human can know the future of goodness or badness, yet nature gives humanity important clues about the end of the nature which will also be the end of human beings. Hardy is not a fortuneteller, yet he might comprehend the language of the Mother Nature. So, he asserts that if humanity does not quit abusing Mother Nature, she will also die, as Tess dies at the end of the novel.

After that, Tess does not consent to visit Alec, yet their horse dies in an accident when Tess rides on it. Neither her father nor her mother blames her, yet she blames herself (Hardy, 1994:37). Therefore, she accepts her mother's offer. Before leaving home, she asks her mother to do whatever she likes with her (Hardy, 1994: 56). The quotation discusses that Tess sacrifices herself for her family's well-being as Mother Nature sacrifices herself for humanity's prosperity.

When Tess visits her relatives, she meets Alec but not his family. At first she does not want to talk to him, yet she has no other choice than explaining her family's financial problems and their need for a new horse. Alec listens to her carefully. When he comprehends Tess' negative situation, he disturbs her with his negative words. Tess is not pleased with such negative sentences and she wants Alec to stop the carriage, yet Alec asks for a kiss from her holmberry lips or her warmed cheek. She does not accept his offer, yet Alec insists and he kisses her by the cheek to stop the carriage (Hardy, 1994:64). On his honour, Alec promises to stop the carriage when he has the kiss from Tess' cheek (Hardy, 1994:64). Then, he stops the carriage, yet his negative approach towards her does not end throughout the novel which causes both his and Tess' death in the end. In *Tess of the D'Urbervilles*, Tess is the symbol of nature and other characters; Alec D'Urberville, Angel Clare, Mr. and Mrs. Durbeyfield, Parson Tringham who informs John Durbeyfield about his ancestors and the priest who does not want to bury Tess' child according to Christianity norms are the symbols of blindfold humanity who destroy pure nature.

In eco-fiction, there are important and solid steps to end the global warming and the dead end of the nature. Every human being approves the correctness of the point. They assert that humanity must stop abusing nature to save the future and nature, yet nobody quits polluting the earth, water and air. It is the same act of Alec in *Tess of the D'Urbervilles*. He gives his word to end abusing Tess on his honour,

yet he does not. And humanity promises to end global warming and the dead end of the nature, yet they also do not quit polluting the nature which will be a death penalty not only for nature but also for blindfold humanity in the end.

When Alec starts to court Tess, she does not accept his accompany. So, Alec is angry and uses wicked words towards her (Hardy, 1994: 66). In eco-fiction, also humanity does wicked actions towards Mother Nature. In addition to this point, Herbert also thinks that: “views of landscape and views of life were staple materials of fiction in the nineteenth century; an probably No Victorian novel so abounds in both kinds of “view” as Thomas Hardy’s *Tess of the D’urberville*.” (Herbert, 1970: 77-94). The quotation asserts that Tess is the right and the weak person who cannot defend herself and nature is the right and the weak point who cannot guard herself in eco-fiction. Yet, it is sensed that there will not be a winner of this war between man and nature. Before Tess dies in *Tess of the D’Urbervilles*, she kills Alec, the villain. It means, nature is killed, she will also kill humanity which is a proof of Hardy’s being an eco-fictionist in Victorian Era.

As it is stated beforehand, Eco-fiction is an act to warn blindfold humanity that nature is in a death agony and this death will draw humanity to death at the same time. Every second, icebergs melt inch by inch in the north and south poles which cause the rise of the sea levels. Yet, humanity does not realize the reality in the haste of daily routines and the haste of earning more. So, Hardy sends signals to minds by using blind characters in *Tess of the D’Urbervilles* as Alec’s mother ((Hardy, 1994: 69). If Alec’s mother was not blind, she would see the negative actions of her son, Alec, towards Tess. So, she would stop Alec’s abusement of Tess which causes both of their death at the end of the novel.

In order to clarify the subject, Edward Wagenknecht proposes as follows: “Most readers of Thomas Hardy are firmly convinced that he was a pessimist.” (Wagenknecht, 1942: 546-554). Yet, Hardy’s pessimism is merely an attempt to attract attention on eco-fiction. In eco-fiction, humanity is blind. Therefore, every human being must open his/her eyes and notice the reality of nature’s being polluted by humanity and it must be ended in the earliest time. If not, they will die in the

turmoil of natural disasters. Because, nature's death will be the death of humanity at the same time.

Next, Alec asks Tess to come closer, and she never resists: "If you wish" (Hardy, 1994: 98-99). It means, Alec masters her. The same situation is adapted to nature. Humanity masters the nature and Mother Nature quits struggling with humankind. So, pollution and rise of the sea levels approach towards humanity. Yet, human beings merely protect themselves in the world. Even Tess' mother, Mrs. Durbeyfield claims that Tess merely thinks of herself and she does not save her family (Hardy, 1994: 103). Contrarily, Tess thinks her family more than herself. Humanity also behaves the same as Tess' mother. Humanity always asks for goodness from the earth, yet never does positive actions towards nature. It also demonstrates the generosity of Mother Nature and self-centeredness of blindfold humanity.

Then, Hardy notes as follows: "The past is past; whatever it had been it was no more at hand (Hardy, 1994: 115). It states, Tess experiences negative actions and merely she knows how difficult to overcome these difficulties. Mother Nature also experiences negative events and only she knows how incurable the situation is. In eco-fiction, the incurable experiences of nature are noticed and Hardy implies that past is not past if it still hurts.

In twentieth chapter, Tess is happy and Hardy adds, she has never been happy recently. Now she is happy, perhaps she will not be happy again (Hardy, 1994: 165). Therefore, the reader has a clue of her future sadness and despair which is a conventional action of Hardy as Tess always experiences negativity throughout the novel. The same clue is sent by eco-fiction, as nature sends signals to humanity about her negative ending. It means, humanity lives in welfare, yet in the future earth will die as Tess dies at the end of *Tess of the D'Urbervilles*.

In the novel, Hardy reconsiders the situation of Tess from the beginning. What would happen if Angel Clare chose Tess as a partner while dancing on the green? Tess laments that Angel does not dance with her (Hardy, 1994: 244). And Angel regrets one more time for not choosing her. Yet, his regret does not bring time

and blissfulness back. Hardy signifies that humanity has little time to decide and save the nature by ending the pollution on earth. If humanity does not aim to regret and lose Mother Nature, they must do responsibilities to cure the nature's wounds.

Notwithstanding Hardy lives in a corrupted society, he is not included in the blindfold humanfolk. He realizes the approaching disaster and the change in the weather in Victorian Age. In another scene, Mr. and Mrs. Crick hear the crows' cawson an unreasonable day and time (Hardy, 1994: 274). So, they reckon that something bad is going to occur: "It only means a change in the weather" (Hardy, 1994: 275). In the Victorian Age, new experiments, electricity, steam power, modern agriculture, technology and the rush to earn more money affects human beings negatively. The idea of earning more spreads all over the world. Therefore, humanity starts to lose their tenderness towards nature. Therefore, Hardy aims to forewarn human beings saying "it only means a change in the weather." (Hardy, 1994: 275). He also adds that humanity is unconscious to notice the negative ending of nature which is an illness: "You're ill; it is natural that you should be." (Hardy, 1994: 293). The quotation discusses that human beings must cure themselves and rescue from this illness. If not, nature will be lost and life will end for every living being on earth.

In *Tess of the D'Urbervilles*, the main character Tess is abused by the majority she meets. Alec d'Urberville, her family members and her lifelong mate Angel also force her to submit as nature submitsto humanity. Tess submits herself to Alec as nature submits: "I will obey you like your wretched slave even if it is to lie down and die" (Hardy, 1994: 294). Yet, human beings must be conscious thatMother Nature cannot bear more than her ability and Tess cries: "...because you know best what my punishment ought to be; only-only- don't make it more than I can bear!" (Hardy, 1994: 323). The quotation points that if humanity does more than nature can bear, catastrophic future will come to humanity as tsunamis, change of the seasons and rise of the sea levels which are the realities of modern world. Hardy also notes: "All is wrong with the world!" (Hardy, 1994: 324). This point also directs minds that, Hardy senses the doomy future of the nature which explains his being an eco-fictionist.

Thomas Hardy also argues: “What’s done can’t be undone!” (Hardy, 1994: 327). The quotation implies, when someone destroys something, there is no opportunity to step backwards. Humanity destructs nature, pollutes the environment and causes the melting of the icebergs in the north and south poles. The melting of the iceberg is mentioned in *Tess*:

After this season of congealed dampness came a spell of dry frost, when strange birds from behind the North Pole began to arrive silently on the upland of Flintcomb-Ash; gaunt spectral creatures with tragical eyes-eyes which had witnessed scenes of cataclysmal horror in inaccessible polar regions of a magnitude such as no human being had ever conceived, in curdling temperatures that no man could endure; which had beheld the crash of icebergs and the slide of snowhills by the shooting light of the Aurora; been half blinded by the whirl of colossal storms and terraqueous distortions; and retained the expression of feature that such scenes had engendered. These nameless birds came near to Tess and Marian, but of all they had seen which humanity would never see, they brought no account. The traveller’s ambition to tell was not theirs, and, with dumb impassivity, they dismissed experiences which they did not value for the immediate incidents of this homely upland- the trivial movements of the two girls in disturbing the clods with their hackers so as to uncover something or other that these visitants relished as food (Hardy, 1994: 367).

The quotation above criticizes that the flying birds are merely aware of the melting icebergs in the poles which are completely unknown by the blindfold humanity. And this quotation also stresses that Hardy is an eco-fictionist. So, Mother Nature feels lonely as Tess feels lonely in the novel. “I have nobody to take care of me.” (Hardy, 1994: 357). This is the quotation which shows the loneliness of abused Tess and the nature. Loneliness is accompanied by despair and hopelessness. So, Mother Nature quits struggling with difficulties which means every human being should be conscious of the despair of nature by saving the icebergs.

Tess acknowledges that she and nature is damaged bitterly:” When you know what harm you’ve done me! You and those like you, take your fill of pleasure on earth by making the life of such as me bitter and black with sorrow” (Hardy, 1994: 394). Yet still, humanity keeps going the same way: “I so defenceless on account of my first error. Let me come at once, or at once come to me!” (Hardy, 1994: 429). It is an alarm signal from nature to humanity. She admits that she is weak and she calls for help to stop the devastation. However, Hardy realizes the yelling of nature: “O

why have you treated me so monstrously, Angel! I do not deserve it. (...) You know that I did not intend to wrong you- why have you so wronged me? You are cruel, cruel indeed! I will try to forget you. It is all injustice I have received at your hands!” (Hardy, 1994: 455).

In the quotation, Tess personifies nature and her husband Angel personifies blind human beings who harshly treat nature. Angel treats Tess monstrously and in turn, she goes on obeying, yet Angel’s negative behaviour continues. Therefore, she writes a letter to Angel Claesaying Angel is monstrous and he is unfair to her. Finally, she deserts Angel. Her negative situation can be likened to the relation between human beings and Mother Nature. Humanity mistreatsnature. However, nature’s energy may end soon. Therefore, human beings must realizethe point and stoppolluting nature which is important and noticed by Thomas Hardy as an eco-fictionist. It is also quoted in the novel: “Who knows what tomorrow has in store?” (Hardy, 1994: 497). Actually, nobody can know what will happen the next day. If humanity continues polluting the earth and if the icebergs melt inch by inch, death will come for every living being on earth. So, why do human beings harm pure nature? It is unknown. Hardy means that, nobody knows what tomorrow has in store. Yet, it is known thatif pollution and destruction of ecology continue, everybody will die tomorrow.

Through the end of the novel, the protagonist Tess is desperate: “What must come will come.” (Hardy, 1994: 498). She looses her hope and waits for herdeath. Her condition can also be adapted to ecology as Mother Nature is on the threshold of expressing the same feeling as Tess does. And -what must come will come- is close on every shining day. The destruction ofthe ozone layer, the rise of the sea levels, the change of seasons, earthquakes and tsunamisare the last cries and screams of Mother Nature to end the negative flow. However, humanity still acts closing their eyes and ears to approaching reality which is noticed by Thomas Hardy.

Then, Tess’ husband Angel Clare expresses his regret by quoting the following sentence; “Ah- it is my fault.” (Hardy, 1994: 484). He feels sad as he treats Tess monstrously, yet it is late for her. She is sentenced to death and a black flag flows on the pole. The same negative ending also waits for Mother Nature. Humanity will regret as Angel Clare does. Yet, it will be late for Mother Nature. On the other

hand, human beings have an opportunity. In Tess' story merely Tess dies and black flag merely flows for her. Yet, the same flag will flow for both nature and humanity unless destruction of the nature is decreased by human beings.

In the last paragraph of *Tess of the D'Urbervilles*, Hardy concludes by saying "Justice was done, and the President of the immortals, in Aeschylean phrase, had ended his sport with Tess." (Hardy, 1994: 508). It states that human beings who treat Tess negatively in her lifetime cannot abuse her in the hereafter. Neither Alec d'Urberville nor Angel Clare, nor her family nor the parson Tringham may disturb her in the grave. Hardy states that the justice of Tess is to die and the same justice will be enforced to humanity. Therefore, the scale of justice cannot be broken. When the scale of justice is broken by humanity, they will also be judged by it soon.

CHAPTER 3

3. ECO-FICTION IN *FAR FROM THE MADDING CROWD*

3.1. *Far From the Madding Crowd*

Gabriel Oak is the protagonist of *Far From The Madding Crowd* and he has an old watch. He never leaves it and carries it with him. When he needs to check the time, he pulls its chain as a bucket from a well (Hardy, 2019: 12-39). Oak's old watch has the same aim as Eustacia's spyglass in *The Return of the Native* since, for Hardy, Mother Nature's unfavourable situation must be sensed by humanity and sand in the glass is falling faster than before for both humanity and nature. "(...) Hardy's treatment of nature is in one of his most representative novels- *Far From the Madding Crowd* (1874)." (Wickens, 1981: 63-79). Gabriel Oak is the symbol of nature, he struggles against the abuse of nature in the novel. For instance, he aims to marry Bathsheba, yet his sheep die and he works on Bathsheba's farm. Moreover, he eyewitnesses the marriage of her with Troy and he notices Mr. Boldwood's love for Bathsheba. He loves Bathsheba and his love is loved by other men. Yet, he bears with all this negativity. In the end, Bathsheba senses true love and approaches Gabriel Oak. It is a favourable ending for Hardy's novels. In the first half of the novel, Bathsheba cites "In short, I shall astonish you all" (Hardy, 2019: 107). Therefore, she astonishes the reader and Hardy reckons that humanity will also choose nature for their blissfulness as Bathsheba chooses Gabriel Oak, which is a strong tree name. Unless humanity chooses nature, an unfavourable conclusion and black flag wait for them as in *Tess of the D'Urbervilles*.

As it is stated beforehand, Gabriel Oak is the representer of nature in *Far From The Madding Crowd*. In the novel, he has not got great claim on the world's room (Hardy, 2019: 13). Yet, he saves Bathsheba who represents blindfold humanity in the novel. It means Oak has no claim on the world. Yet, world and humanity are tied to him with great hope. So, Hardy proposes that Gabriel Oak is the key character of *Far From The Madding Crowd*, as Mother Nature is the key character of life on earth.

At the beginning, Bathsheba who represents blindfold humanity in *Far From The Madding Crowd*, observes herself as a part of Nature (Hardy, 2019: 15). However, her attitudes change when she earns more money from her farm and meets handsome sergeant Troy. Hardy adapts Bathsheba's situation to human beings. When human beings earn more and satisfy their desires, they change and forget their origin in nature. Hardy aims to draw attention to this point. If human beings forget their origin in nature, they will lose both themselves and nature. So, human beings must be careful about nature as life would be much better with a little effort of human beings which is one of the main aims in eco-fiction and this study asserts that Thomas Hardy is a Victorian Age eco-fictionist.

After Gabriel Oak's affection to Bathsheba, he learns more about her: "But she has her faults." (Hardy, 2019: 17). This quotation also claims that Bathsheba is a symbol of humanity. She can convince other human beings, yet Gabriel, the representer of nature, comprehends every human beings' character in brief time. It is also quoted as follows: "The instinctive act of humankind was to stand and listen, and learn how the trees on the right and the trees on the left wailed or chaunted to each other in the regular antiphonies of a cathedral choir." (Hardy, 2019: 19). The quotation discusses that human beings do not comprehend the language of nature. The trees on the right and on the left wail, yet human beings merely listen and do not act for help. They merely listen to the wailings of nature as listening to a cathedral choir. So, Hardy's purpose is to teach the senses of Mother Nature to humanity. He starts to teach in Victorian Era and his effect as an eco-fictionist continues in the modern twenty-first century to forewarn the next generations. In the wailings of trees it is difficult to return to earth. Suddenly, an unexpected sound is heard. It speaks all over the sky and environment, yet it is not a part of nature. It is the sound of Gabriel Oak's flute (Hardy, 2019: 20). It points that nature sends a signal to humanity by the help of farmer Gabriel Oak's flute. He aims to awake the sleeping minds who do not know the worth of Mother Nature and pollute the earth, water and earth. Hardy notices that if humanity does not hear the notes of Oak's flute, they will not wake and they will lose the nature under the rising sea levels.

Furthermore, there is a comparison between Noah's Ark and eco-fiction in the novel. (Hardy, 2019: 20). It is known that Noah also forewarns humanity about approaching flood and human beings must embark on Ark if they do not want to drown. Yet, even his wife does not believe him. Additionally, the protagonist Gabriel Oak's house also supports the idea of Ark as it resembles a ship's cabin with wood slides (Hardy, 2019: 23). In Noah's time, he warns all human beings that a deadly flood approaches and every human being must board on Ark if they do not want to suffocate. Yet, eco-fiction is the new Ark in the modern world. As there is a huge pollution in nature, global warming approaches, icebergs in the poles melt and the sea levels rise steadily. Therefore, Hardy realizes the approaching disaster and he produces his novels as a Victorian eco-fictionist.

As it is stated above, Gabriel Oak represents nature and Bathsheba represents the blindfold humanity in the novel. Oak wants to marry Bathsheba and she hesitates by quoting as "Then give me time." (Hardy, 2019: 43). She wants him to wait for her with hope. Yet, she marries sergeant Troy which is a disappointment for Gabriel Oak. In real life, nature always aims to be a part of human beings and they always give hope to nature. Yet, humanity always deceives Mother Nature by destructing and polluting her. Bathsheba states Gabriel Oak that she does not want to be a man's property (Hardy, 2019: 43). Yet, she marries sergeant Troy who is more handsome than Oak. It reveals that Bathsheba lies to Oak as humanity deceives and lies to nature. This point also signifies that Hardy considers Mother Nature's welfare as a Victorian eco-fictionist.

Gabriel Oak is good enough to be trustworthy and he never makes advance beyond this point (Hardy, 2019: 56). The statement asserts that Gabriel Oak, the symbol of nature, is as trustworthy as Mother Nature.

Hardy adds that "This aged man was now sitting opposite the fire, his frosty white hair and beard overgrowing his gnarled figure like the grey moss and lichen upon a leafless apple-tree." (Hardy, 2019: 72). The aged man in the quotation is another representer of humanity and the leafless apple tree is the representer of nature. When human beings are young and strong, they feel that they do not need any living being. When they grow old as in the quotation above, they need the support of

others. Yet, they must consider that even nature cannot help them as she also loses her strength which is likened to the leafless apple tree in the quotation above. Therefore, Hardy sends a message to next generations as a Victorian Age eco-fictionist. He states that, humanity should not trust their strength and youth, because they will need nature's support at the end. If they continue polluting the earth, water and air, they will also lose Mother Nature's support which will cause both the dead end of humanity and nature.

Then, Bathsheba inherits a farm and she does not want to have a bailiff as she wants to manage everything with her own head and hands (Hardy, 2019: 100). When humanity is strong enough, they think that they can achieve and manage everything as Bathsheba wants to manage all the farm by herself. Yet, she cannot achieve her aim and hires Gabriel Oak as a workman who is the symbol of nature in *Far From The Madding Crowd*. Hardy states that humanity cannot survive and manage everything without having help from Mother Nature as nature is close to humanity. Human beings eat, breathe, drink, smell and do many other important actions by the support of Mother Nature. So, nature is as important as a heart in a body and without heart none of the body organs can do their duties. Eco-fiction's main aim is to engage attention of humanity towards nature which Hardy does in Victorian Age by the help of his novels.

When Bathsheba owns the farm, she calls all the workers and explains her rules. She wants to do her best and if the workers serve her well, she will serve them as well. She warns the workers that they should not underestimate her talents and deceive her. She forewarns them that she shall be up before all the workers are up. In conclusion, she shall astonish them all (Hardy, 2019: 107). The statement of Bathsheba includes that she has the ability to comprehend what is right and what is wrong. So, Hardy states as a novelist that, humanity knows what to do and how to master others. Yet, they must learn how to cure nature's problems at the same time.

After that, wind blows and sends its fluffy breath to atmosphere in the novel. There is a neighbouring clock which strikes ten. The bell of the clock spreads to the sky. Yet, loses its voice in the open air (Hardy, 2019: 109). It discusses that time continues to move further and further. Everyday, nature wants to be heard by

humanity. Yet, her sound is lost in darkness as the bell of the clock is lost in the open air. It means, nature needs care and if this care does not come from humanity, catastrophies will start on earth. So, eco-fiction aims to heal the nature's injury which is realized by Hardy in Victorian Age.

Next, there is a river in which irregularities of speed are corrected by whirlpools in *Far From The Madding Crowd*. While correcting the speed in the river small sounds are heard which resemble to a sad man's moans. It is caused by the flapping of water (Hardy, 2019: 110-111). Whirlpool turns round and round. It swallows everything around it. It resembles to catastrophe. Hardy notes that, as the river corrects the speed by whirlpools, nature can correct the negative behaviours of humanity by natural disasters. When the disasters begin, sad moans of humanity can be heard, yet it will not make any difference for Mother Nature. There is a scale in life and there must be a harmony in this scale. Human beings force to corrupt the harmony on Earth, yet nature will set the harmony as she does all the time. Therefore, Eco-fiction aims to set the harmony between humanity and nature in twenty-first century, yet Hardy tries to achieve this aim in Victorian Age as an eco-fictionist.

Then, there is Mr. Boldwood in *Far From The Madding Crowd* who is a rich farmer and Bathsheba sends a Valentine card to him. On the card, there is a seal and 'Marry me' is written on it. The content of the card is as follows:

“The rose is red,
The violet is blue,
Carnation's sweet,
And so are you.” (Hardy, 2019: 124-125).

When Mr. Boldwood reads the card and the seal on it, he falls in love with Bathsheba. It is the second time that Bathsheba mocks with men. First, she deceives Gabriel Oak. Second, she mocks Mr. Boldwood. When Mr. Boldwood comes to learn the meaning of the Valentine card, Bathsheba states that it is only a little joke. Yet, Mr. Boldwood tells his intention to marry her and she asks for some time as she does to Gabriel Oak. In the novel, Bathsheba deceives both Gabriel Oak and Mr.

Boldwood which claims that humanity always deceives nature. So, Hardy aims to change humanity's mind about deceiving nature. "Yes, and Tompkin's old apple-tree is rooted that used to bear two hogsheads of cider; and no help from other trees. Rooted? -you don't say it! Ah! Stirring times we live in- stirring times." (Hardy, 2019: 136). *Far From The Madding Crowd* is written in Victorian Age, yet Hardy mentions about stirring times. The topic is an apple tree which is rooted. It must be considered that if it is stirring time for nature, tree, air, water and weather in Victorian Age, it is worse in twenty-first century. Hardy aims to warn humanity about protecting the nature. Yet, nothing changes about the corruption of the nature. It means, Hardy is an eco-fictionist in Victorian Era. In other phase of *Far From The Madding Crowd*, Hardy notes that every human being waits for the end. Some human beings notice that time flies and it cannot be stopped (Hardy, 2019: 146). So, it is pointed that time is the most precious thing to save the nature. Negative end approaches which means humanity must either save the nature or move to another planet if they want to survive.

In the next section of the novel, Thomas Hardy states that Mr. Boldwood looks at Bathsheba. His look is as blank as a reaper who looks at a passing train (Hardy, 2019: 148). Here, Boldwood is a symbol of humanity and passing train is the time. Hardy sends a message to humanfolk that time moves fast. Therefore, they will not have enough time to save Mother Nature when they realize the worth of her. So, looking at a train is not enough. Time must be used efficiently to end the pollution in nature and to help the eco-fictionist Thomas Hardy.

In addition, Hardy mentions about a person who reads all plays of life carefully (Hardy, 2019: 152). Because, life is full of disappointments for humanity and dramas are important to feel the harshness in the world. It must be noted that if nature is lost, it will not be a drama which will be a real tragedy for both humanity and nature.

Moreover, Bathsheba is stressed as she senses that a little fire turns into a great flame if it is not extinguished at the right time (Hardy, 2019: 154). In the novel, Bathsheba represents blindfold humanity and she notices the significance of time to protect the goodness in the world, however in real life, humanity does not sense the

importance of better choice and the better time. Hardy aims to attract the attention of humanity by including characters as Bathsheba in his novels. According to Thomas Hardy, humanity must understand the agony of nature and stop, destructing and polluting the earth.

In following chapter of *Far From The Madding Crowd*, Hardy mentions about trees whose leaves are new, soft and green. They are not darkened under the sun and drought. Among these trees, three cuckoos sing their songs (Hardy, 2019: 157). Hardy states that there is still hope for nature. All the green parts of the world are not burned by global warming and drought. It is implied that colour green is the symbol of freshness, life and energy. So, hope must not be lost by humanity and nature must be saved before all the living beings die under the harmful sunrays of global warming.

Farmer Boldwood is also a representer of nature who loves Bathsheba and he is deceived by her Valentine card. He comes to propose her again, yet she hesitates to give an answer. So, Mr. Boldwood says “If you can love me say so, Miss Everdene. If not- don’t say no!” (Hardy, 2019: 160). It means, nature loves humanity more than humanity loves nature. She begs humanity for not leaving her alone, yet human beings do not consider nature’s cry. So, humanity is warned once more by eco-fictionist Thomas Hardy.

Furthermore, Thomas Hardy adds that war and peace kiss each other. The time of preparation requires being together (Hardy, 2019: 164). Yet, when the war starts, they fight to death against each other. Humanity and nature are the same. They live on the same earth, yet they prepare for a war because of humanity’s harm on Mother Nature. They are together and share everything. When patience of nature ends, real war will start and there will not be mercy for weak human beings. Therefore, the harm on nature must be decreased till it is stopped according to Hardy.

As in the war and peace illustration above, Bathsheba the symbol of humanity and Gabriel Oak, the symbol of nature live on the same farm. While arguing on marriage issue, Bathsheba tells him to leave the farm on the same day (Hardy, 2019: 169). It means, the war between humanity and nature starts. Yet, Bathsheba

wants to call Gabriel Oak before long and war ends. Hardy signifies that Bathsheba comprehends her fault towards Gabriel Oak and in real life human beings must comprehend their fault towards Mother Nature. It is not late to save the nature. She is always ready to receive humanity's apologies. On the other hand, Laban, a trivial character in the novel believes that "Beggars mustn't be choosers." (Hardy, 2019: 175). It demonstrates that human beings act as if they are the master and nature is the slave, yet the condition is vice versa. Humanity is beggar and nature is the master. So, humanity does not have any other choice than saving the Mother Nature or they will perish soon.

After, Bathsheba fires Gabriel Oak, he leaves the farm on the very day. She thinks that she will not need him anymore. Yet, all the sheep catch disease on the same day of Oak's leaving from the farm. Nobody may find a solution to the illness and sheep die one after another. The workmen in the farm direct Bathsheba to call Gabriel Oak back as merely he has the ability to heal the sheep. Yet, she does not want to call him because of her pride. She asks him where gets his airs (Hardy, 2019: 175). When there is not any other choice than Gabriel Oak, she writes a note to him as follows "Do not desert me, Gabriel!" (Hardy, 2019: 176). The quotation has a meaning in itself as Gabriel Oak represents nature and Bathsheba represents blindfold humanity. Bathsheba states that Gabriel should not desert her. Yet, Bathsheba deserts Gabriel in the first sense which means humanity deserts nature without considering the welfare. Yet, Bathsheba understands the worth and significance of Gabriel Oak before long and saves her sheep by the help of him. Lisa Palmer thinks that "Gabriel's saving the helpless sheep." (Palmer, 1994: 8). This quotation explains that humanity must be as quick as Bathsheba and make a right choice between man and nature. Humanity must not desert nature as Bathsheba does, because humanity will not only desert the nature but also themselves according to Thomas Hardy.

However, humanity is blind to see the reality in nature. Because, Bathsheba also has a watch (Hardy, 2019: 182). She looks at it, yet she cannot realize the flow of time and nature's negative situation.

When Boldwood proposes Bathsheba, she does not answer negatively. On the contrary, she responds that she would try to love him. So, she asks him to wait for a few weeks to clear her mind (Hardy, 2019: 197). This is the similar response from her towards Gabriel Oak. She does not decline his proposal and asks him to wait for her. Yet, she directly marries handsome sergeant Troy without hesitation. It means, humanity does not and will not keep their promises to nature. So, nature is on the threshold of deserting human beings because of their misdoings as Gabriel Oak deserts Bathsheba in *Far From The Madding Crowd*.

On the other hand, sergeant Troy and Bathsheba Everdene have the same character. Both of them lie to their lovers and both of them are not trustworthy. Sergeant Troy deceives Bathsheba by telling he has never seen such a beautiful woman as her (Hardy, 2019: 203). This sentence is Troy's first lie to Bathsheba as he tries to marry Fanny Robins beforehand. However, Bathsheba is deceived by Troy as Gabriel Oak and Mr. Boldwood are deceived by her. It demonstrates that what goes round comes round. If someone deceives his/her lover, he/she will also be deceived by other human beings. Hardy discusses that if humanity deceives and deserts Mother Nature, she will also leave human beings alone. Additionally, Bathsheba states that "With him the past was yesterday; the future tomorrow; never, the day after." (Hardy, 2019: 206). Contrarily, eco-fiction aims to prove humanity that future is not only tomorrow. Future is tens, hundreds and thousands of years further for eco-fictionists. Yet, humanity thinks the same as sergeant Troy. According to them, future is merely tomorrow. So, they think that, they have the right to pollute the earth, air, water more. Eco-fiction aims to change such a misunderstanding. According to Troy, women can only be dealt with flattery, cursing and swearing. There is no other ways. If men treat women fairly, they are lost people (Hardy, 2019: 209). However, Mother Nature is associated with womankind as women give birth to babies to continue the next generations. Nature also gives birth every spring. It means, females are the same as nature. Yet, Troy states that womankind must not be treated fairly enough. It is a fallacy as women and nature must be treated fairly according Hardy. In addition, Hardy says "Why, Miss Everdene, it is in this manner that your good looks may do more harm than good in the world." (Hardy, 2019: 214). The quotation stresses that Bathsheba who represents humanity, always harms

the world. The harm must be stopped to save the Mother Nature. If human beings want to save the next generations, they must serve the aim of eco-fiction.

In the next phase of the novel, it is quoted that “The fact of your possessing it makes it worth ten times as much to me.” (Hardy, 2019: 219). Nature must be possessed as in the quotation above. Because, when Mother Nature is possessed by human beings, she possesses humanity more. It is also pointed that “Let it be, then, let it be, he said, receiving back the watch at last.” (Hardy, 2019: 220). It clarifies that humanity allows the pollution in nature. When human beings look at watch, they see the flow of time. Yet, in the quotation, it is stressed that let it be and watch is put back in the pocket. It explains that humanity does not mind nature’s welfare and allows its negative situation. They also do not look at the watch to see the future. So, Hardy argues that humanity must care for the nature and future as he is an eco-fictionist in time of Queen Victoria.

When Bathsheba declares her relationship with sergeant Troy, Gabriel Oak reminds Troy’s nature and character to her. So, he warns Bathsheba for not having a relationship with Troy. Yet, she becomes angry and fires Gabriel Oak for the second time (Hardy, 2019: 238). When Bathsheba fires him, she acts with her lust and rage. Gabriel Oak wants to do goodness to her, yet she does badness to him as she is blind because of her lust. This scene is adapted to the condition of nature and humanity. Mother Nature always wants to do goodness to humanity, yet human beings close their eyes to reality and do not mind Mother Nature. Eco-fiction’s and Thomas Hardy’s aims are on the same scale. They both aim to prove the importance of nature to humanity. Yet, human beings close their eyes to realities on earth. Moreover, Bathsheba’s maid Liddy says “I don’t know what to say, miss, said Liddy, beginning to cry. “If I say No, you don’t believe me; and if I say Yes, you rage at me!” (Hardy, 2019: 244). Her maid wants to explain the reality, yet she cannot explain it as Bathsheba does not want to hear the realities as her eyes are closed to the truth. Hardy clarifies that humanity is the same. They merely do not want to see and hear the truth as truth hurts them. Yet, Hardy, as an eco-fictionist, states that closing eyes to truth does not change the meaning of fault to truth. So, nature is in a bad

condition. Icebergs melt inch by inch, ozone layer is destroyed and this negative flow must be stopped by humanity.

In *Far From The Madding Crowd*, the beauty and freshness of nature are also portrayed. The wind is resembled to a maiden's fresh breath. The birds sing their cheerful song (Hardy, 2019: 247). When nature is loved by humanity, she shows her beautiful face and gratitude to human beings. Therefore, nature must be loved by humanity.

Hardy also notes as follows; "There are accents in the eye which are not on the tongue, and more tales come from pale lips that can enter an ear." (Hardy, 2019: 248). Hardy points that Mother Nature does not have a tongue, yet she can talk with her appearance. Mother Nature does not have lips, yet human beings have ears to hear the voice of nature. So, humanity must hear the cries of nature and stop global warming, pollution and destruction on earth. Hardy also states that "If I have lost, how can I be as if I had won?" (Hardy, 2019: 257). It means, humanity loses in the battle between nature and themselves. Yet, they act as if they are the winners. It must be sensed that in the battle between humanity and nature, there will not be a winner as in the Pirus War in Roman Empire.

In addition to all, the village of Weatherbury is quite. It is as quiet as a graveyard. It lies there as a dead body in its midst (Hardy, 2019: 257). The statement above implies, villages are nothing more than a graveyard if nature is asleep. Hardy notes that when nature is asleep, village seems as a graveyard. What will happen to earth when nature dies and how will it seem? The answers of these questions direct minds that Thomas Hardy is an eco-fictionist rather than a pessimist in Victorian Age.

Furthermore, Hardy adds a chapter whose title is "In the Sun – A Harbinger" (Hardy, 2019: 267). And it is also quoted that "Drought was everywhere else." (Hardy, 2019: 267). The quotations above direct minds that the destruction on nature not only causes the rise of the sea levels but also the drought. It also reveals Mother Nature is moaning in a death agony. Therefore, humanity must stop polluting the nature which is the main aim of Thomas Hardy and eco-fiction. In the same phase, it

is quoted as follows: “Breaking a key is a dreadful bodement.” (Hardy, 2019: 268). When humanity destructs nature, they break the key which opens the heart of Mother Nature. So, catastrophies and disasters will be started by Mother Nature which means humanity must earn the love of nature. If they do not earn her love, human beings will face the rage of her which is as harsh as Egdon Heath in *The Return of the Native*.

Therewithal, there is a trivial character in *Far From The Madding Crowd*, named Cain Ball who has extreme habits and it is noted that “You’ll choke yourself some day, that’s what you’ll do, Cain Ball.” (Hardy, 2019: 268). It claims human beings will choke themselves one day as Cain Ball will do. They continue to force and destruct nature which will also cause the death of human beings as Cain Ball. So, Hardy warns humanity to stop polluting the nature.

Cain Ball who carries a large watch in his pocket adds that “I’ve seed the world at last.” (Hardy, 2019: 269). This quotation demonstrates, after recovering from a death possibility, humanity will notice the nature. Cain Ball is lucky to recover from choking himself. Yet, humanity may not be that fortunate to save themselves when facing a fatal situation. So, pollution in nature must be stopped according to Hardy.

On the other hand, Cain Ball’s grandfather invents an apple tree out of his mind. It is still called by his name on the present day. Its name is the Early Ball (Hardy, 2019: 271). It means, what humanity does today affects their tomorrow and future. Cainy Ball’s grandfather is called as a very clever man (Hardy, 2019: 271). So, humanity must act wisely to save Mother Nature if they want to be called clever by their grandchildren.

Another trivial character, Joseph Poorglass states that Bath which is a famous place in the novel, has the same sky and earth as theirs (Hardy, 2019: 272). The quotation points Mother Nature is the same everywhere on earth. Therefore, humanity must be the same human beings everywhere. They must struggle to save the nature which is the main aim of eco-fiction.

Then, Coggan, a character in *Far from the Madding Crowd* adds: “Good Heavens above us, Oak, how white your face is, you look like a corpse.” (Hardy, 2019: 291). As it is clarified beforehand, Oak is a representer of nature and it is noted that he looks like a corpse. It argues that nature is about to die because of the abuse of human beings which must be stopped soon.

After that, Gabriel Oak and sergeant Troy have a conversation. Troy does not like the house in the farm of Bathsheba and Gabriel insists that it is a nice old house. Yet, Troy insists more that he feels as a new wine in an old glass there. So, he will make great change in the house to live cheerfully (Hardy, 2019: 292). Troy is also a representer of blindfold humanity as Bathsheba. He also relishes mocking with the nature. So, he starts to change the farm. Changing the farm and the house is the same as changing the nature. Yet, it is known that humanity is not mightier than nature. Humanity is merely a small part of Mother Nature. Therefore, humanity must not dare to change the nature which will cause a destruction at her.

Next, the workers in Bathsheba’s farm gossip about Troy. The gossip is as follows: “Therefore tis well to say ‘friend’ outwardly, though you say ‘Troublehouse’ within.” (Hardy, 2019: 293). The gossip states that humanity’s tongue and thoughts are divergent. They are not as pure as nature. So, humanity’s mind must be changed beforehand. If they dedicate to save the nature inwardly, nature will be saved afterwards.

Gabriel Oak kicks something soft while pacing which is a frog. He takes the frog to kill it to end its pain. Yet, he notices that the frog is not harmed by his kick and leaves it. “He knew what this direct message from the Great Mother meant” (Hardy, 2019: 299). It means, nature sends messages to protect it. Yet, humanity does not hear the lament of nature and Hardy aims to save nature. “It was Nature’s second way of hinting to him that he was to prepare for foul weather.” (Hardy, 2019: 299). Mother Nature is sensed to be on the threshold of losing hope and unfavourable changes in the weather will start soon. Additionally, “every voice in nature was unanimous in bespeaking change” (Hardy, 2019: 300). It is asserted that there will be a noticeable change in the seasons and the weather. Global warming is on the threshold of introducing its negative impact on nature soon: “Then nature, as if

offended, lent a hand.” (Hardy, 2019: 329). For Hardy, Mother Nature is too desperate to support humanity. What is more, nature is generous to support human beings. Thomas Hardy also adds that “The air was an eye suddenly struck blind” (Hardy, 2019: 345) which means the change in the seasons and global warming introduce their negative effect on Mother Nature as the eye of the air striking blind.

In other phase of *Far From The Madding Crowd*, it is stated that “Every voice in nature was unanimous in bespeaking change.” (Hardy, 2019: 300). It claims that there will be a certain change in the weather and seasons. Global warming is about to show its negative effect in the near future. Hardy wants to warn humanity about saving the nature as he is an eco-fictionist rather than a pessimist.

Furthermore, other trivial characters also carry their watches with themselves under their waistcoats. One of them is Coggan. It reveals that time still continues to its course. So, humanity must stop the pollution on earth.

In addition, Gabriel Oak goes to Bathsheba’s farm to warn her that a storm is about to come and ricks are needed to be protected from it. Yet, Troy insists that there will not be a rain. So, Gabriel Oak goes alone and covers the ricks to protect them from the storm. Then, the heavy rain starts (Hardy, 2019: 297). It is claimed that human beings do not notice the warnings of Nature. Mother Nature warns humanity to be careful about natural disasters as flood, global warming and the rise of the sea levels. Yet, they do not notice her and continue their dancing as sergeant Troy does in the novel. Gabriel Oak is as merciful as nature, because he does not leave notwithstanding he receives Troy’s negative answer. He goes to find a cover to save the ricks and corns. Mother Nature is the same as Gabriel Oak. No matter how humanity continues to pollute her, she still tries to save them as a mother protects her infants from danger. What happens when Mother Nature loses all her strength is not known. So, Hardy states that before the natural disasters start, human beings must quit harming the nature.

After Gabriel Oak’s warning, Bathsheba and Oak cover the ricks and corns. Then, the flashes come from the sky. East, west, north, South show their dance of death in the sky. The shape of skeletons appeared with blue fire for bones. After that

the storm and rain starts. Then, Hardy states that “Simultaneously came from every part of the tumbling sky what may be called a shout; since, though no shout ever came near it, it was more of the nature of a shout than of anything else earthly.” (Hardy, 2019: 308). The quotation points that nature has lost all her hope to be saved by human beings and she moans to receive help from them. Hardy warns humanity that time continues to move further. Yet, nobody hears nature and a lightning hits a tree with a loud crush to wake the sleeping humanity. Unfortunately, nobody hears the lightning anyhow (Hardy, 2019: 309).

When the rain starts, Oak and Bathsheba cover the ricks and they have a narrow escape to save the ricks and corns (Hardy, 2019: 309). It proposes that humanity can save the Mother Nature with a narrow escape at the same time. It is not late, yet. So, humanity must begin to save the nature if they want to save themselves and next generations.

It is also noted that “But the time of year is come for changeable weather.” (Hardy, 2019: 319). It clarifies that change of season starts to show the negative effect on nature because of global warming. Humanity has a limited time to stop the negative flow of human beings and Mother Nature. So, Thomas Hardy wants to warn minds to care about nature.

Moreover, trees are a part of the nature, yet they do not have mouth to speak aloud. So, they aim to express their negative situation by their falling leaves on the road. Leaves are alive. If they fall down the trees, it signifies that they are about to die (Hardy, 2019: 320).

Additionally, Fanny Robins is another character who represents nature in *Far From The Madding Crowd*. She is deceived by sergeant Troy about marriage and abused by him. She is poor and needs support. She is pregnant, yet she does not receive any help from Troy or anybody. Sergeant Troy feels sorry for her at the end and he wants to meet Fanny for help. Yet, she dies before they meet. Fanny Robins believes that “God help me! Perhaps I shall be in my grave before then.” (Hardy, 2019: 323). The quotation conveys that Fanny Robins is nature and sergeant Troy is the blindfold humanity. Troy wants to save Fanny at the end, yet he is late to save

her. She is dead already when he finds her. This is the same for nature and humanity. When humanity realizes the importance of nature, they will try to save nature at the end. Yet, it will be late for them. If they wait long to realize the dead end of the nature, she will also die as Fanny Robins dies in *Far from the Madding Crowd*.

When Fanny walks on the road, a manor-house clock strikes the hour. It has a little attenuated tone (Hardy, 2019: 323). Once more, Hardy wants to warn humanity by the striking clock that time is about to end to save Mother Nature.

As it is stated above, Fanny Robins is pregnant and sick while she is walking on the road. She has a little hope to reach Troy and she walks slowly. While she is walking, she loses her faculty of contrivance. Hopelessness shows itself as she cannot walk anymore. She cannot go forwards and closes her eyes (Hardy, 2019: 327). This is a significant clue of despair of Mother Nature. When she opens her eyes, she walks slowly. Yet, human beings do not help her. Then, a dog approaches to support her. While she is walking, she throws half of her weight on the animal and by the help of the dog, she manages to reach the place where she aims to go (Hardy, 2019: 319). The quotation implies that humanity is merciless towards Fanny and nature at the same time. Human beings do not help her, yet a dog helps her which has more consciousness than humanity. Therefore, Thomas Hardy aims to warn humanity to have more consciousness towards Mother Nature which supports his being an eco-fictionist.

After their marriage, Bathsheba and Troy always argue and Bathsheba states her romance has come to an end (Hardy, 2019: 332). It means Bathsheba and Troy are blind to see the negativity in their characters because of their romances towards each other. When they marry and satisfy their desires, they start to realize the difference in their characters and they are not blind anymore to see the reality. Thomas Hardy argues that it is late for them to change the time and Troy also carries a watch in his pocket. He checks it time to time (Hardy, 2019: 333). The statement proposes that Troy also realizes the impossibility of taking the time backwards. So, Hardy directs humanity to save the nature.

It is also noted “Your next world is your next world, and not to be squandered offhand.” (Hardy, 2019: 350). The quotation argues that every human being must save their own world, yet all the world is dependant on the same nature. If human beings deceive and offend nature, they will all lose their earth, water and air.

There is also another point that directs minds to Thomas Hardy’s being an eco-fictionist. Mark Clark and Jan are the people who carry Fanny Robin’s coffin to the churchyard where she will be buried. While they are carrying her corpse in the carriage, they decide to drink as it is quoted below: “The woman’s past us- time spent upon her is throwed away: why should we hurry to do what’s not required? Drink, shepherd, and be friends, for tomorrow we may be like her.” (Hardy, 2019: 352). As it is mentioned beforehand, Fanny Robins is a symbol of nature. She dies in a negative condition and she is pregnant. She resembles to Mother Nature who gives birth every spring, yet she dies because of Troy who represents blindfold humanity. The people who carry her corpse do not even show respect to Fanny Robin’s dead body and they continue drinking alcohol. Jan adds that they may be like her tomorrow. Hardy stresses, if human beings mind the nature, they must show their respect to Fanny and Mother Nature. When they drink alcohol, their mind sleep for a while and they forget everything for a short time, yet they must think about their future. The truth is a truth today and tomorrow. Then, Jan sings a song about tomorrow:

“To-mor-row, to-mor-row!
And while peace and plen-ty I find at my board,
With a heart free from sick-ness and sor-row,
With my friends will I share what to-day may af-ford,
And let them spread the ta-ble to-mor-row.
To-mor-row!” (Hardy, 2019: 352).

While he is singing, Gabriel Oak who is another representer of nature, stops him and adds that Jan cannot do holy things as he is drunk. This situation is the clue of human beings’ minds. They do not protect nature when she is alive and they do not even protect her when she is dead. Gabriel Oak is the only person who represents and

saves nature. Human beings live in the Carpe-diem thought. They merely seize the day and do not think about the future as in the written song above. Mark Clark notes that his eyes are multiplied because of the alcohol. He mocks since he sees everybody and everything double as in the times of Noah who enters into Ark. He cries while telling that he feels himself too good for England: he ought to have lived in Genesis by rights, as the other men of sacrifice and he should not have been called a drunkard (Hardy, 2019: 353). He is drunk and he does not know what he speaks. The time of Noah passes and there is not an Ark to board on. Nature is about to die as Fanny Robins. And eco-fiction is the only Ark that humanity can save themselves.

They also think that death is a kind friend (Hardy, 2019: 353). Yet, their words and ideas are not on the same scale. If they think so, they must not reckon that they should have lived in time of Genesis to sacrifice themselves. It means human beings do not know the meanings of their words as drunk people do not know the meanings of their speeches. So, they are not trustworthy enough to save the Mother Nature.

It is also quoted as follows: “Fanny Robin and child.” (Hardy, 2019: 356). It is written on Fanny’s coffin. There is a message for human beings on the coffin; Mother Nature is the mother of all living beings. If Mother Nature dies, -nature and human- will be written on the coffin. So, Hardy sends a message to humanity to save the nature in order not to be in the same coffin with Mother Nature.

It is discussed in *Far From The Madding Crowd* that “It was best to know the worst, and I know it now!” (Hardy, 2019: 362). It means everybody must know the worst of every point. In nature’s situation the worst thing is the disappearance of all the nature and humanity. So, precautions must be taken if worst things are not supposed to happen.

Then, Bathsheba who represents human beings expresses her rage: “Burning for burning; wound for wound; strife for strife.” (Hardy, 2019: 363). If nature agrees with Bathsheba’s rule, everything will end in the world. So, the rule of burning for burning can be converted to helping for helping and saving for saving.

Finally, Fanny Robin dies, sergeant Troy feels sorry for her and regrets the negative things he does to her. Then, he buys a tomb and a stone for himself with all his money in his pocket (Hardy, 2019: 380). In a short time, he argues with his wife Bathsheba and Mr. Boldwood shoots him dead. It signifies that what goes round comes round. So, every action towards Mother Nature will be either crowned or punished for Hardy.



CHAPTER 4

4. ECO-FICTION IN *UNDER THE GREENWOOD TREE*

4.1. *Under the Greenwood Tree*

In *Under the Greenwood Tree*, Fancy hesitates to decide the right person among her three suitors. First is a rich man called Mr. Shiner, second is a handsome priest called Mr. Maybold and third is Dick Dewy who is a villager. Fancy admires Dewy deep inside her heart. However, she hesitates when she is proposed by a gentle priest and a rich man. Yet, her true love is Dick Dewy who is the symbol of nature in the novel. Therefore, *Under the Greenwood Tree* also has eco-fictionist symbols. In the Victorian Age, the English nation is a wealthy one. Science, technology, agriculture, electricity, and steam power are the most significant developments. Yet, the first paragraph of *Under the Greenwood Tree* has a portrayal of nature and the wood:

“With the rose and the lily

And the daffodowndilly,

The lads and the lasses a-sheep-shearing go.” (Hardy, 2019: 9). Hardy is known as a complete pessimist, yet his pessimism is merely to save Mother Nature from a negative ending. So, *Under the Greenwood Tree* is a direct answer to those who think Hardy is a pessimist. As in the lines quoted above, Hardy uses cheerishing lines to describe the environment by using colourful flowers as rose and lilly and sheep which are the purest animals on earth. It is a conventional act of Hardy as an eco-fictionist.

As in *Tess of the D'Urbervilles*, there are different types of settings called Bloom's End in *Under the Greenwood Tree*. 'Bloom' is a positive word. When the amount of blooms increase on the earth, buds and flowers ornament all the surface of Mother Nature. Yet, -end- is a negative word which states adornment of buds will end in brief. In *Tess of the D'Urbervilles* also 'Blackmoor' is selected as a setting. One contemplates why Hardy does not use 'Bloom's Start' instead of Blackmoor in *Tess*. Because he aims to send a signal to the modern global village of the twenty-first century to stop the devastation of Mother Nature and global warming.

Furthermore, 'Budmouth' is another setting in *Under the Greenwood Tree*. 'Bud' means a half opened flower whose hypernym is bloom. Hardy could choose another setting in the affluent time of Queen Victoria as –steel head- or –iron arm-. Yet, he settles 'Budmouth' to awaken the minds of humanity to nature's elegance as opposed to his counterparts. Such setting names also suggest that Hardy could be a Victorian eco-fictionist.

Then, there is a breeze and this breeze is not described as a harsh wind. The wind is accompanied with a song (Hardy, 2019: 10). It points that nature shows her smiling face to human beings. Thomas Hardy says "The trees dotting them here and there, kicking their toes occasionally among the crumpled leaves." (Hardy, 2019: 12). There is a personification of trees in the quotation. According to Hardy every tree is equal to a human. So, nature is equal to humanity which signifies that Hardy is on the side of Mother Nature and eco-fiction.

In *Under the Greenwood Tree*, Hardy argues "A man lives and learns." (Hardy, 2019: 25). It signifies that human mind works by the help of experience, not on advice. Thomas Hardy gives advice to human beings not to disturb nature. According to him, humanity should not disturb nature. Yet, nobody considers and notices his calls. He sends signals by using Bloom's End as a setting yet, nobody comprehends him. So, he shares the quotation: "A man lives and learns." (Hardy, 2019: 25).

In the next chapter of the novel Hardy notes: "Times have changed from the times they used to be." (Hardy, 2019: 29). In the past, every action was on the side of nature. Yet, technology and new inventions come to fore and human beings lose their faith on nature. They start to pollute and disturb her. So, Thomas Hardy claims that nothing is the same and will be which means humanity must be aware of the fact that nature will be harmed by human beings' negative actions. "Yet there's worse things than serpents." (Hardy, 2019: 30). The quotation implies that in religion and in daily life, serpent is associated with negative emotions. Yet, Hardy discusses there are worse human beings than serpents on earth. Because, nobody is pure and innocent in nature's disturbance, global warming and the rise of the sea levels. Every human being contributes it either intentionally or unintentionally which means there are

worse human beings than serpents. In other lines, Hardy adds: "Mail recovered from a deep meditation and downward glance into the earth in time to give a cordial approval to this line of action, and the meeting adjourned." (Hardy, 2019: 82). The quotation points that humanity is in a deep meditation and sleep. Nobody protects the earth as they are in a sleep. This point directs minds to eco-fiction in Victorian Age by Thomas Hardy. He aims to awake the sleeping minds. So, he always mentions about nature in his works which is the main setting of his novels.

Hardy also notes: "That was very nice o' the man, even though words be wind." (Hardy, 2019: 95). The quotation expresses that human beings always promise, yet words are winds and sweep their promises which cause them to forget every single word. It is the same situation between nature and human beings. Humanity is informed about the negativity in nature and everybody seems to understand the approaching catastrophe. Yet, words are winds and everything is forgotten again. So, Hardy as a forerunner eco-fictionist novelist, produces different types of novels to convey the negative flow in nature.

To attain his aim, Thomas Hardy appears to include female characters to represent Mother Nature. Tess is the representment of nature in *Tess of the D'Urbervilles* and, similarly, so does Fancy in *Under the Greenwood Tree*. "Nobody seems to care about me" (Hardy, 2019: 114). This is the similar wailings in nature as Mother Nature discerns that nobody saves her and everybody harms her ceaselessly. The ozone layer is endamaged, detrimental sunrays and unfavourable change in seasons trigger melting of the icebergs which cause the rise of the sea levels. So, Thomas Hardy seems to intend to save nature, yet instead, entitled as a pessimist by his counterparts in Victorian Age.

For Hardy Mother Nature must be entreated as tender as birds. Therefore, he uses birds in his novels most of the time. For instance, Fancy has a canary-cage in her hand (Hardy, 2019: 115). Additionally, the last sentence of *Under the Greenwood Tree*, includes a nightingale warble which also implies that animals, especially birds, consider nature more than humanity on earth (Hardy, 2019: 215). The similar situation is adapted to the bird in *The Mayor of Casterbridge*. Elizabeth Jane who is very worthy for old mayor Henchard receives a goldfinch on her

wedding day by him. Yet, she does not see it and the bird dies in its cage which is found by Mrs. Donald Farfrae (Hardy, 1994: 379). When Elizabeth Jane discovers that mayor Henchard leaves a bird for her, she becomes very sad as the bird is dead. Then, she tries to find him in the parish day and night. When she finds him, it is late for Mr. Henchard as he is already dead. Elizabeth Jane is sad once more as she both loses Mr. Henchard and the bird in the cage. She is late to notice the bird and him. Hardy states that bird resembles to Mother Nature. If humanity does not satisfy the needs of nature, she will die as the bird dies and humanity will also die as Mr. Henchard dies.

Additionally, Hardy's usage of bird is mentioned in *The Mayor of the Casterbridge* and he also includes a small bird in *Under the Greenwood Tree* which is killed by a strong owl: "A loud cry is heard in the forest" (Hardy, 2019: 165). Such birds might be considered as symbols of nature and her purity. In Victorian Age, Darwin's impression is dominant and Thomas Hardy is also a forerunner supporter of his survival of the fittest theory. To illustrate the point, it is quoted as follows: "Hardy was one of the first, according to his wife, to Thomas acclaim Darwin's *Origin of Species*, 1859" (Sherman, 1946: 304-309). So, Hardy uses birds to maintain the survival of the fittest theory. Unless someone is as strong as the owl, he/she is killed as the weak bird. Such exemplification is connected to the relation between human beings and Mother Nature. Latter is the bird and humanity is the owl. Therefore, humanity murders the weak nature and this is the main anguish of Hardy. For him, humanity and nature are not opponents yet partners. If one loses the battle, the other loses in return.

On the other hand, financial issues are more significant than nature in the Victorian Age: "But 'tis the money, said Enoch musingly; For without Money, man is a shadder!" (Hardy, 2019: 1158). Without money, man might be a shadder, yet without Mother Nature, money and humanity will also be unvaluable. Therefore, nature must be more important than money and eco-fiction supports the idea of protecting nature. Yet, Hardy achieves it in Victorian Era as he should be regarded as an eco-fictionist under the scope of a meliorist. To illustrate the point, teacher Fancy reveals that "Your eyes will get used to the dark in a minute or two." (Hardy, 2019:

159). Why does humanity get used to darkness? Because, they do not know the worth of the day light. They do not know the worth of the nature and continue polluting the earth, air and water. So, destruction of the nature and collapse of nature's harmony is inevitable.

Despite the negative actions of humanity, there is a positive portrayal of nature towards the end of *Under the Greenwood Tree*. Hardy views nature as magnificent and green. Summer is viewed sunny, apple trees are portrayed bloomed and flowers are gentle. Sparrows and blackbirds are heard singing blissfully (Hardy, 2019: 195), which suggests that notwithstanding all human-made destructions, Hardy appears to be an optimist for the forthcoming years of the planet. Humanity will notice the purification of nature and they will stop global warming in the presumable future as also sensed in his cry: "Why, is enough for Noah's Ark." (Hardy, 2019: 201). In Noah's time, human beings are told and clarified that there will be heavy rain and sea levels are on the threshold of rising. Therefore, they must embark on the Ark thereupon. Yet, humanity does not believe Noah and they suffocate under the first Flood. The situation is similar in the twenty-first century as the second flood approaches towards humanity again. Therefore, Hardy persists that there is not an Ark as in Noah's time, yet eco-fiction is the recent Ark for humanity. Unless human beings do not behave accordingly, both humanity and Mother Nature will drown under the rising sea levels.

Next, Fancy argues with her father in *Under the Greenwood Tree* and states that "Pooh, father! You just repeat what all the common world says; that's all you do." (Hardy, 2019: 117). This quotation implies Fancy is a representer of nature as she asks her father not to think as all the common world does. For Greenhill, "The irregular buffetings of the trees with their entangling branches that jar against each other indicate the internal chaos within Fancy." (Greenhill, 2002: 25). The citation states there is a great chaos in Mother Nature as Fancy represents nature in *Under the Greenwood Tree*. As it is mentioned beforehand, teacher Fancy represents the pure Mother Nature. She argues with her father and asks him not act and behave as all the common world. Because all the blindfold human beings do not realize the urgent problems of nature. They only notice daily and monetary issues. They never protect

the Mother Nature. Teacher Fancy argues with her father not to act as the common blindfold people act. So, human beings must save Fancy who represents the Mother Nature.

In the next phase of *Under the Greenwood Tree* Hardy points: “Nonsense! When you know that I would do anything on earth for your love.” (Hardy, 2019: 130). Human beings do everything for their zest. Love is precious for every living being and everything is sacrificed for it. Yet, Dick Dewy states that he would do anything on earth. Therefore, it must be noted that there will not be anything to do on earth if human beings do not stop destroying the Mother Nature. So, love for nature needs to be a step further than love for others. When nature is lost, human beings will also be lost.

Then, Fancy who represents nature, yells as follows: “I am in great trouble!” (Hardy, 2019: 140). This is not only the cry of Fancy but also the cry of the nature. Mother Nature is in great trouble as icebergs melt and sea levels rise. So, nature is on the threshold of being lost under the flood.

In the next chapter of *Under the Greenwood Tree*, Hardy mentions about the landscape, environment and the nature around. Then, he refers to birds again which are terrified as in the quotation below; “By the flutter of terrified birds that had been roosting over the path.” (Hardy, 2019: 156). It is stated that not human beings, yet birds are terrified about the nature’s negative condition.

In the next chapter of *Under the Greenwood Tree*, the productivity of Geoffrey Day’s garden is explained where a lot of healthy vegetables and flowers grow as mint, onion or lavender (Hardy, 2019: 160). This point clarifies that Mother Nature is very generous towards human beings. Why do people act stingy towards nature? Why do not they thank for all the foods and water flourish from the earth? When they realize the worth of these positive points, every human being will become a member of eco-fiction as Thomas Hardy does and nature will be saved.

Through the end of *Under the Greenwood Tree*, Fancy who represents the nature stays under the rain. Grey clouds cover the country. The trees as miserable men start to shake as the weather wounds fast. The sounds of the trees and air

distress the minds. It resembles to a painful unwontedness. And this pain resembles to a strong man's sobbing. Also green and yellow leaves fall down from the trees (Hardy, 2019: 168). The description of the rain scene, the blowing of the wind and falling of the leaves from the trees are connected with a strong man's cry. This is the same with the Mother Nature. She is strong yet she cries because of the abuse of the humanity. Every drop of rain comes from Mother Nature's eyes. Human beings need to stop destroying the Nature. If not, everything will turn upside down. Eco-fiction and Thomas Hardy always try to awake the sleeping minds, yet none of the human beings are awakened.

In addition, Dick Dewy also represents nature in *Under the Greenwood Tree* and Fancy's father does not want her to marry Dick who is penniless (Hardy, 2019: 176). Dick Dewy is a farmer and Fancy's father merely minds the money. If Dick Dewy who represents nature has not got enough money, he cannot marry beautiful Fancy. Yet, old and rich Mr. Shiner may marry her as he is rich. As it is mentioned beforehand money becomes more important than nature in Victorian Era. It also resembles to the survival of the fittest theory of Darwin. If one has money, he is strong and he has the right to choose. Yet, Fancy breaks her bonds and chains from her father and chooses Dick Dewy as her husband. From that time on, Dick might court her. He could walk with her. So, happy days come at the end of the novel (Hardy, 2019: 178). In this part, Hardy sends a message to minds to break their chains and asks them to choose nature as Fancy chooses Dick Dewy who is a farmer. Because, happiness is in the hands of nature.

In the next phase of the novel, Dick also walks under the rain. After a long walk in the rain, Fancy sees Dick and states; "I like Dick and I love him." (Hardy, 2019: 185). The quotation also signifies that Fancy chooses nature instead of richness.

The trees also shed tears as noisy raindrops. These drops come from the air and brown, green, yellow leaves fall down from trees (Hardy, 2019: 189). As it is stated above, not only earth, water, air cry for help, but also trees shed tears and every minute different colours of leaves fall down which means time decreases as drops in a sandglass. When all the leaves fall down human beings will be out of time

and everything will end for humanity and nature. So, Hardy states that, humanity needs to realize the forthcoming catastrophe.

It is cited: “Time glides away everyday.” (Hardy, 2019: 191). The quotation is to awake the blindfold humanfolk. Every new day carries humanity to the dead end of nature and life in the world. Eco-fiction and Thomas Hardy must be taken into consideration by every human being. It is also quoted as follows:

He saw-without heeding- how the water came rapidly from beneath the arches, glided down a little steep, then spread itself over a pool in which dace, trout, and minnows sported at ease among the long green locks of weed that lay heaving and sinking with their roots towards the current (Hardy, 2019: 192).

The quotation above forewarns that sea levels rise and water comes rapidly. It is also added: “Time glides away.” (Hardy, 2019: 191). It signifies, time is against to nature and humanity. If human beings want to stop this dead end, they must act immediately. Time is equal to money. This sentence is known by humanity, yet they must memorize a new sentence as; time is life, life is nature.

Lyn Pykett also notes: “Pierre D’Exideuil remarked that -Hardy is above all a painter of women-” (Pykett, 1993: 157-166). The quotation points women are important for Hardy to explain his thoughts about nature and eco-fiction. Fancy, in *Under the Greenwood Tree* says “It is my nature –perhaps all women’s- to love refinement of mind and manner.” (Hardy, 2019: 193). She states that her nature is the refinement of mind. Refinement of mind is gained merely by solving problems. If humanity wants to refine the mind of Mother Nature, global warming and destructing the earth must be stopped immediately.

Hardy clarifies another point: “Well, if you make songs about yourself, my dear, you can’t blame other people for singing ‘em.” (Hardy, 2019: 198). The quotation proposes that if humanity wants to do goodness to nature. Everybody must start from himself/herself. Nobody should think that he/she is not enough to stop global warming and the rise of the sea levels. Every long journey starts with a single step and if one wants to sing a song, he/she should sing it aloud and others will accompany him/her soon.

Towards the end of *Under the Greenwood Tree*, there is a happy conclusion because, Fancy and Dick Dewy choose each other and marry. They are the symbols of nature and it brings the happiness to every human being in life. Dick calls one of his friends, Enoch, to his wedding ceremony, yet his friend is far from him. Dick cries:

Eno-o-o-o-ch! cried Dick at the top of his voice.

Y-a-a-a-a-as! said Enoch from distance.

D'ye know who I be-e-e-e-e?

No-o-o-o-o-o!

Dick Dew-w-w-w-wy!

O-h-h-h-h-h!

Just a-ma-a-a-a-arried!

O-h-h-h-h-h!

This is my wife, Fa-a-a-a-ancy! (Holding her up to Enoch's view as if she had been a nosegay.)

O-h-h-h-h-h!

Will ye come accross to the party to-ni-i-i-i-i-ight! (Hardy, 2019: 208).

The quotation above states that when someone cries and shouts in the forest, the echo reflects back the same voice and sound. If someone cries: 'I love you' in the forest, forest cries back 'I love you. I love you. I love you.' The echo returns back more than once. Hardy argues that if humanity comes one step closer towards nature, she will come much closer than humanity.

In the last chapter of the novel, *Under the Greenwood Tree*'s story is told by Hardy. In Yalbury Wood there is an ancient tree. It is large. Thousands of birds are born on it. Rabbits, moles and earthworms are fed by this old tree. The animals have a shelter and all their needs are fulfilled under it (Hardy, 2019: 210). Therefore, Hardy titles his novel *Under the Greenwood Tree* and implies that the old tree is an umbrella which protects all living beings from rain and catastrophes. They find their food, shelter and peace under it. Additionally, Dick Dewy and Fancy marry under this ancient tree. Hardy might choose a different title and setting instead of an ancient

tree. Yet, his aim is to awaken the minds to save nature. The ancient tree is assumed to be an umbrella for animals and so is Mother Nature for humanity. They also find their food, water, shelter and peace in nature. Yet, human beings combat against nature. So, Thomas Hardy insists that, if human beings do not change their mindset, nature cannot be a better place.

In addition, the character, Mrs. Penny in *Under the Greenwood Tree* thinks “If they come together, they go together.” (Hardy, 2019: 214). The quotation stresses that everybody is tied to each other by unseen strings. If nature stays safe, human beings stay safe. If nature dies, human beings die at the same time. If human beings do not stop destroying the harmony in nature a battle will start between humanity and nature which will be deadly for both sides. Nature does not want this negative ending. So, human beings must stop their unfavourable actions.

Through the end of the novel, Thomas Leaf, a trivial character in *Under the Greenwood Tree*, tells a story. Yet, the story is not about the old tree or Mother Nature. It is about financial issues. All characters in the scene are silent and listen to him by keeping an ear to the ground. In Leaf’s story the protagonist earns ten pounds. He works and makes it twenty. Next, he works harder and makes it forty pounds. After that, he works harder to double it and makes eighty pounds and his doubling continues until one thousand pounds. In the end, tranter reveals that, this money story is better than the history of England (Hardy, 2019: 214-2015). Human beings are under the old tree, yet they enjoy Money story more than natural issues. Therefore, Thomas Hardy signifies that, if the mentality of humanity does not change, nature will not change to a better place.

CHAPTER 5

5. ECO-FICTION IN *THE RETURN OF THE NATIVE*

5.1. *The Return of the Native*

The Return of the Native is Hardy's next novel sheltering eco-fictionist symbols. Bruce Martin cites about the novel as follows: "Among Hardy's novels perhaps none has elicited so much critical disagreement as *The Return of the Native*." (Martin, 1972: 619-627). Because Hardy includes Egdon Heath as a setting and it is a scary heathland. Humans are scared of Egdon Heath. In Hardy's other novels, he does not portray nature as harsh and scary as in *the Return of the Native*'s Egdon. However, Egdon Heath is the symbol of Mother Nature's anger. At night, human beings hear the wutherings of trees as in the Emily Bronte's *Wuthering Heights* (Bronte, 1994: 20). Therefore, Hardy clarifies that if humanity continues to abuse the favourable sides of nature, she will accuse them as in Egdon's similarity to 'the entrance to Hades', 'put on the shapes of jumping madman' or 'sang dirges with clenched teeth' (Urgan, 2013: 1350). Eustacia Vye is the main character of the novel. She wanders around Egdon Heath. As wandering around Egdon Heath, she carries a spyglass and a sandglass. First is the symbol of nature in the future and latter is the symbol of fast-flowing time. Therefore, Thomas Hardy signifies that if human beings do not stop the negative situation of Mother Nature by including a spyglass or a sandglass, nature will blame all humanity as Eustacia suffocates in Egdon Heath (Urgan, 2013: 1353). When Eustacia dies in a puddle, it is evaluated as a pessimistic side of Thomas Hardy. However, his purpose is to forewarn humanity that nobody could save Eustacia in a fiction. Yet, everybody can protect nature with a little attempt in real life. Besides, Hardy is accused of being a pessimist in *Tess*. As such in Eustacia, *Tess* is not protected in the novel. However, humanity could save pure Mother Nature in daily life.

In addition, Egdon Heath is so dark and harsh that villagers are terrified to walk in it. In the darkness, villagers hear the scary winds. In Hardy's other novels, nature is viewed in a positive way as in *Under the Greenwood Tree* and *Far from the Madding Crowd*. Yet, *The Return of the Native* is divergent from such novels in

some points. In his other novels nature is conventionally abused by humanity. Yet, it is not harsh and fight against humanity. By contrast with Thomas Hardy's other novels, *The Return of the Native* reveals that there is a struggle between humanity and nature. Hardy is confident that humanity will be the losers of the fight as the protagonist Eustacia Vye and Damon Wildeve drown in Egdon Heath. With the first chapter, it is clarified that there will be negative events through the novel. As the main setting of the novel is the scary and gloomy Egdon Heath, the storm is Egdon's lover and the wind is its companion (Hardy, 2019: 13). Therefore, there is not an occasion to have a positive sense in it. Villagers who live around Egdon Heath are always scared of a disaster (Hardy, 2019: 14). Yet, "it was at present a place perfectly accordant with man's nature." (Hardy, 2019: 14).

Hardy also uses birds in *The Return of the Native* and not human beings, but birds consider the approaching disasters from Mother Nature

Here in front of him was a wild mallard just arrived from the home of the north wind. The creature brought within him an amplitude of Northern knowledge. Glacial catastrophies, snowstorm episodes, glittering aural effects. Polaris in the zenith, Franklin underfoot- the category of his commonplaces was wonderful. But the bird, like many other philosophers, seemed as he looked at the reddleman to think that a present moment of comfortable reality was worth a decade of memories (Hardy, 2019: 112).

The birds notice what is to notice about Northern pole, glacial catastrophes and snowstorms. So, Hardy clarifies that if the unfavourable events continue in Mother Nature, every blissful moment of humanity will become memoirs soon and he signifies that human beings must stop abusing the air, water and earth. Additionally, Hardy states that, Egdon Heath is a jail. The scenery is beautiful, yet it is a jail. This is the idea of humanity towards nature. They think that nature is a jail for them (Hardy, 2019: 117). And they always try to disentangle from her. Yet, humanity must change their thought as nature is a house for humanity where they find peace most. Furthermore, Patricia McKee believes that "the opening chapters Thomas Hardy's *The Return of the Native*, published in 1878, provide and extraordinary representation of the state of knowledge in late Victorian England." (McKee, 1997: 186-218). It implies that Hardy both mirrors the late Victorian England and eco-fiction in *The Return of the Native*. Because, Egdon Heath is the main setting of *The*

Return of the Native and it shows the harsh side of Nature in the novel. Egdon Heath is also named in Hardy's *The Mayor of the Casterbridge* and *The Withered Arm*. Because, it shows the harsh side of nature towards humanity. It is noted that "The time seems near, if it has not actually arrived, when the chastened sublimity of a moor, a sea, or a mountain will be all of nature that is absolutely in keeping with the moods of the more thinking among mankind." (Hardy, 2019: 13).

The quotation clarifies nature's purity. She always helps and feeds human beings. Yet, human beings abuse nature and its products. Hardy tries to warn human beings in his other novels about saving the nature, yet humans do not protect the nature. This is the reason why he uses Egdon Heath as a setting where there is a gloomy and frightening environment.

While mentioning about Egdon Heath, Hardy discusses that "Civilization was its enemy" (Hardy, 2019: 14). Here, civilization is humanity and the enemy is humanity at the same time. In Hardy's other novels, Mother Nature is always on the side of humanity to live in peace, yet humanity continues to abuse nature and pollute the earth, air and water. So, Mother Nature behaves accordingly and Hardy writes *The Return of the Native* to prove that the struggle to convince humanity about problems in nature is ended. The stronger will survive and main characters drown at the end of *The Return of the Native* in Egdon Heath.

Hardy also points that "We seem to want the oldest and simplest human clothing where the clothing of the earth is so primitive." (Hardy, 2019: 14). It means, humanity will act according to nature this time. In his other novels, nature is peaceful and shining. So, characters wear fashionable clothes as teacher Fancy wears fashionable clothes in *Under the Greenwood Tree*. Yet, weather is cold and primitive in *The Return the Native*. So, human beings wear primitive, old and thick clothes in Egdon Heath which represents the harsh side of Mother Nature. The term Mother Nature is used for nature because, mother is one of the most important character in a family and she is productive. Every mother loves her children. Yet, she sometimes becomes angry and shouts at her children as Egdon Heath howls to villagers (Hardy, 2019: 14). It is also included that "There is a booming wind in Egdon Heath." (Hardy, 2019: 18). This quotation supports that Egdon Heath is angry with humanity.

In addition, the title of second chapter is “Humanity Appears upon the Scene, Hand in Hand with Trouble” (Hardy, 2019: 16). Here, Hardy argues that not other living beings, yet humanity is the only problem for Mother Nature. Humanity is always hand in hand with trouble. All the other living beings satisfy their needs and do not touch more as it is enough for them. Yet, humanity always asks for more and this causes a trouble for nature. So, humanity must retreat and repent for what they do to nature. He also says that “This bossy projection of earth above its natural level occupies the loftiest ground of the loneliest height that the heath contained. It formed the pole and axis of this heathery world.” (Hardy, 2019: 21). The quotation above also demonstrates that nature shows her harsh side towards humanity.

On the other hand, Hardy’s counterparts are busy with earning more and dealing with the daily issues. Meanwhile, Hardy turns the other side of the medal and tries to mention about the earth, pole and world. This is all the same for leaders. Some act as a sheep and fall down the cliff as Gabriel Oak’s sheepfolk jump down a cliff and die in *Far from the Madding Crowd*. Yet, some of the human beings change the present and the future as Thomas Hardy does. So, Hardy brings forward the idea that nature’s all features are far from its present features as it is quoted “None of its features could be seen now, but the whole made itself felt as a vague stretch of remoteness.” (Hardy, 2019: 24). It explains, everything’s worth and value must be known on time. If not, it will prove its own worth soon. In Hardy’s other novels, nature implores humanity to stop maltreatment of nature as in *Tess of the D’Urbervilles*. Yet, nature changes her attitude towards humanity and behaves harshly as in *The Return of the Native*’s Egdon Heath.

Next, in winter, villagers light a fire. So, they lighten the darkness in Egdon Heath. Cold, darkness of misery and death melt under this fire. Hardy foresees that a black chaos is approaching (Hardy, 2019: 25). So, every human being must light a fire and begin from themselves to save the nature. If everybody lights a fire into darkness or does his/her own responsibility, everything will be apparent as daylight in the near future.

Then, nature is resembled to a human in the novel. There are shadowy eye sockets. They resemble to a dead’s head. There are wrinkles and nostril that

resembles to dark wells. There are necks and eyeballs as little lanterns (Hardy, 2019: 26). So, nature is resembled to human body which means Nature and human beings are equal on earth.

In *The Return of the Native*, there is a traditional ceremony to make a bonfire. A trivial character Mr. Fairway states that fire is near them. Another boy states that he can throw a stone there which means fire is so close to them (Hardy, 2019: 40). The quotation implies that fire is a catastrophe for nature and humanity. It is close. Eco-fiction also reckons the same. Because of the global warming, sea levels rise day by day and a catastrophe is near as the fire in the novel.

It is also argued: “And what is done cannot be undone.” (Hardy, 2019: 49). In the quotation, Hardy reveals that humanity does many negative actions towards Mother Nature and there is no time. Now, none of the human beings can deny what they do to nature. They pollute the air, water, earth which cause the fury of Mother Nature at the end. When the fury of nature starts, nobody can stop her as catastrophes follow one after another. Nature’s rage is resembled to the fury of a patient man and Hardy states that “Beware the fury of a patient man.” (Hardy, 2019: 379). If a patient person converts to a monster, nothing can stop it likened to a volcano eruption. When negative events happen to a human being, he/she forbears the difficulty. Then, other injustices follow one after another. He/she can be patient. Yet, the unfairness is the same with Mother Nature. Humanity continues to pollute earth, water and air again. However, nature is patient towards humanity. At last, the fury of patient nature starts and nobody can stand against her fury. Flood, tsunamis, earthquakes and rise of the sea levels are the signs of Mother Nature’s anger. Hardy means that Mother Nature is on the threshold of showing her anger towards humanity. So, human beings must stop destroying her and save themselves from the patient nature’s fury which supports the idea of Hardy’s being a Victorian Age eco-fictionist. Then, there is a house near Egdon Heath and Rainbarrow. Near the house, Egdon Heath’s shape seems to warn the house from the sky (Hardy, 2019: 56). In every house, human beings live and this time not human beings, yet Mother Nature threatens humanity. The roles change between human beings and nature.

There is also a sound of water behind the house. There is a spinning whirlpool in which there are feather-headed reeds (Hardy, 2019: 56). This is also a threat from nature towards unconscious humanity. The sound of spinning whirlpool means, rising sea levels approach towards humanity. Feather-headed reeds represent the death of nature who will also die because of the coming catastrophe.

In addition, in a far place up the gloomy Egdon Heath, there is a little persistent light (Hardy, 2019: 66). And Christian, a trivial character murmurs: "Perhaps, there is a meaning in it!" (Hardy, 2019: 66). This small light is the symbol of hope for humanity. If humanity follows this steady small light, they will find their right way. Yet, the smallness of the light symbolizes that the hope for humanity is little at the same time.

When Vildevle realizes the light, he thinks that it is a signal light. So, he goes towards it to get the message from the signal sender (Hardy, 2019: 68). It implies that Hardy sends a signal to future generations. If they realize Hardy's signal, they will protect the nature and live peacefully. Yet, they do not comprehend the message on the right time and they will lose the Mother Nature and lose their own path in the darkness of unknown. So, every opportunity is a chance to catch the Ark of eco-fiction. If humanity misses eco-fiction's Ark, they will also miss their past and future. Then, Hardy states that "She lifted her left hand, which held a closed telescope. This she rapidly extended, as if she were well accustomed to the operation, and raising it to her eye directed it towards the light beaming from the inn." (Hardy, 2019: 72). The telescope in Eustacia's hand demonstrates that Thomas Hardy cares for the next generations. The light beaming from the inn means that there is still a hope in the future. So, humanity must not lose their hope for the future and the nature.

After that, Hardy notes: "She held the brand to the ground, blowing the red coal with her mouth at the same time; till it faintly illuminated the sod, and revealed a small object, which turned out to be an hourglass, though she wore a watch. She blew long enough to show that the sand had all slipped through." (Hardy, 2019: 72-73). In the quotation, Eustacia wears a watch yet, she still uses an hourglass which symbolizes the past. In the last sentence, decrease of the sand means, time ends to

think about the past of Mother Nature. So, humanity must save the future of nature which is symbolized by the help of telescope. Since, it symbolizes the future and next generations. Hardy also makes it clear: “She threw away the stick, took the glass in her hand, the telescope under her arm, and moved on.” (Hardy, 2019: 73). In the quotation hourglass symbolizes the past and telescope symbolizes the future and next generations. On the other hand, Eustacia symbolizes the blindfold humanity who must save Mother Nature. She takes the hourglass in her hand and telescope under her arm which means humanity must learn from the past and must not repeat the same mistakes in the future. If humanity does not repeat the same mistakes towards nature, there is still light and hope for Mother Nature.

In *The Return of the Native*, a bonfire is fired whose fuel is hard pieces of wood. This bonfire is fired to send a signal as it is mentioned above. Yet, nobody stays near the bonfire (Hardy, 2019: 75). It is stated that nobody realizes the signal of Mother Nature in *The Return Of The Native*. In addition, Eustacia and Wildeve drown in harsh Egdon Heath at the end of the novel, which means humanity will also drown because of global warming and rising sea levels.

Meanwhile, Eustacia pays the boy who helps her to start a fire and states that if he hears a frog’s jump into the lake, he should tell her immediately as it is the sign of rain (Hardy, 2019: 76). It explains that humanity is not inconsiderate towards the signs of Mother Nature, yet they do not want to hear and sense the signs of her. If human beings continue their blindfold actions, Nature will have her revenge as the main characters, Eustacia and Wildeve, drown in Egdon Heath. Female characters are associated with Mother Nature as both of them give birth to babies. If Eustacia, the protagonist, is asserted as a representator of nature, Damon Wildeve who is Eustacia’s secret lover, represents blindfold humanity. Eustacia calls Damon as cruel towards her. She yells him that she will never forgive him (Hardy, 2019: 80). According to the statement nature will not forgive human beings for behaving cruel towards her.

On the other hand, the name ‘Damon’ is also used intentionally by Hardy. Damon is pronounced nearly the same as ‘Demon’. As the character Damon acts

cruelly towards nature, Hardy implies that human beings resemble to Demon who is Satan.

Then, Eustacia and Damon Wildeve have an argument. While arguing Wildeve says “Such natures as yours don’t so easily adhere to their words. Neither, for the matter of that, do such natures as mine.” (Hardy, 2019: 83). This quotation implies that both Eustacia who represents nature and Wildeve who represents human beings do not keep their promises. It points, nature quits being helpful towards humanity and nature is as faithful as human beings. In the same argument, Eustacia states that, she hugs a cloud till that time. She calls Wildeve as a chameleon and he wears his worst colour towards her so she hates him (Hardy, 2019: 83). It signifies, Wildeve who represents humanity is a chameleon who is even unfaithful to its own colour. So, human beings are unreliable and never keep their promises which also means, humanity is unfaithful towards nature.

Eustacia also points that she lit a bonfire to see her power over Wildeve and he comes. She wins a victory over him. She proves her power on him. He walks three miles in vain which means she shows her power on him (Hardy, 2019: 83). The quotation also proves nature’s power upon humanity. Till that time, human beings show their power on nature. Now, it is nature’s turn to rule humanity. Humanity struggles in vain, because nature is more powerful than them.

While mentioning about Eustacia, Hardy cites “Her power was limited and the consciousness of this limitation had biassed her development.” (Hardy, 2019: 87). The quotation implies that nature’s strength is limited and this limitation stops its development.

Hardy also cites: “She was an embodiment of the phrase -a populous solitude-” (Hardy, 2019: 89). This quotation is written for Eustacia who represents nature in *The Return of the Native*. Evans also notes about Eustacia: “Her first appearance, dramatic and portentous, is as a silent watcher atop an ancient barrow on Egdon Heath- a watcher unidentified except as -queen of the solitude.-” (Evans, 1968: 251-259). The phrase -populous solitude- above means, nature has many people with her, yet nobody notices her. She is alone among crowded and blind human beings. She

yells for help, yet nobody runs for help. So, Mother Nature stops crying and acts harshly as in Egdon Heath. In addition, it is also quoted: “Any love she might win would sink simultaneously.” (Hardy, 2019: 89). This quotation demonstrates humanity’s hate over Mother Nature. Everybody acts as a lover of her, yet nobody loves her in the real sense.

Furthermore, Eustacia states, her heart is in a gloom and loneliness. She wants to be loved by others. She wants a real love from somewhere. If nobody loves her, she will die (Hardy, 2019: 90). It means, every living being is destitute to be loved by someone. Love is followed by love and hate is followed by hate. Every feeling is mutual. When somebody smiles, the other person also smiles. Smiling is contagious. Hate is also the same. When one hates from the other, that person also hates from the next. So, nature needs love. This is the intention of Hardy to forewarn human beings.

Next, Eustacia suffers from depression of spirits. So, she wanders around Egdon Heath. While walking, she carries her grandfather’s telescope and her grandmother’s hourglass (Hardy, 2019: 92). Telescope is the symbol of Hardy’s glances to future generations and he wants them to be alert about the approaching catastrophe of global warming and rise of the sea levels. Hourglass shows the time’s flow without ending. If humanity does not stop this negative flow of nature and if they do not stop polluting the earth, air and water, there will not be enough time to save the Mother Nature and next generations.

In addition, bushes and trees act as a madman in *The Return of the Native*. They whistle gloomily after darkness. They also resemble to giants and madmen. (Hardy, 2019: 93). The statement is the clue of nature’s rage. She cannot use her reason. She acts insanely which means there is no time to stop the anger of Mother Nature which will cause negative events at the end.

After that, Wildeve who is the symbol of blindfold humanity, notes that he is a sinner and he is not worth anything in this world (Hardy, 2019: 107). The statement means, humanity knows their fault, yet they do not act accordingly. They still continue abusing Mother Nature, yet Nature’s anger will punish them as Wildeve

drowns in a puddle in Egdon Heath at the end of *The Return of the Native*. In the next chapter, Wildeve also adds that, he is not worth the little finger of Thamsie and Eustacia (Hardy, 2019: 107). So, Wildeve confesses that, he is a sinner and Hardy points that if humanity knows their sin on nature, they have enough chance and opportunity to stop this negative flow. If humanity becomes conscious, world will be a much better place by a little effort.

Throughout the novel, the actions of Eustacia, Clym, Thamsie, Wildeve continue and there is always the sound of nature in the background of the events. Yet, none of the characters hear the cry of nature in the breezes and winds of weather (Hardy, 2019: 109). This point also clarifies that human beings are blind and deaf to see and hear the death agony of Mother Nature.

Then, Eustacia adds, Egdon Heath is her cross, her shame and will be her death through the middle of the novel (Hardy, 2019: 109). At the end of the novel, she dies in a puddle of Egdon Heath. It demonstrates that she really knows the negative flow of the nature. If humanity continues abusing nature, death will come at the end. Hardy discusses, if it is certain that something bad will happen, humanity must stop polluting the earth, air and water.

Next, Eustacia wants clothes from Charley, a trivial character, when she receives the clothes she pays him and states that his payment is already ready. She is true to her word (Hardy, 2019: 156). It means, nature which is represented by Eustacia keeps her promises. Yet, humanity is not the same towards nature. They never keep their promises to Mother Nature and they always harm her.

On the other hand, Eustacia's grandfather is another representer of humanity. Because he cannot save his granddaughter. At night, Eustacia walks in the moor, Egdon Heath, yet he sleeps without any stress or fear (Hardy, 2019: 179). Eustacia might fall somewhere in the moor or she might be harmed by strangers, yet her grandfather does not ask her what she does in Egdon Heath. So, Eustacia, the symbol of nature, dies in Egdon Heath at the end of the novel. Her grandfather's indifference leaves her free as a bird (Hardy, 2019: 181). So, it is signified that humanity will also leave Mother Nature and she will die in despair.

In addition, Venn, the reddleman, loves Thomasin, yet his love marries Wildeve in *The Return of the Native*. Eustacia wonders the reason of his consent to her marriage with Wildeve. How can he endure Thomasin's marriage with Wildeve? Venn answers the question and states that if Thomasin marries Wildeve and if he makes her happy, nobody can prevent her. If Thomasin is happy, he will be happier (Hardy, 2019: 186-187). This is a true love for Mother Nature. Human beings do not have to be self-centered which means nature comes first. It is also cited: "Let the past be forgotten." (Hardy, 2019: 196). The quotation implies that human beings want to forget every negativity in nature. In summer and in winter, the scene is the same and there is a blustering wind (Hardy, 2019: 208). It demonstrates that there is no difference between summer and winter, because of the global warming which means weather change starts to show its negative effect on nature. So, Hardy stresses that it must be stopped soon.

Clym is another character in *The Return of the Native*. He is an educated man. He works in Paris for a long time. He lives there, yet he returns to his hometown. His purpose is to settle in the village and he starts to work there. Villagers reckon that he has a confidential purpose to settle in the country and they assert that if one has an chance to live somewhere else rather than the village, nobody would live in there. Even Clym's mother does not believe him when he wants to stay in the village as he is an educated man and he has a successful career (Hardy, 2019: 208-210). However, his mother and other human beings cannot change his mind and he settles and marries in the country. Thomas Hardy reckons that everybody should act in the same way. Humanity cannot desert Mother Nature as they are tied to nature with strict bonds. If humanity leaves nature, nature leaves humanity in return. "There is no use in hating people. If you hate anything, you should hate what produced them. Do you mean Nature? I hate her already." (Hardy, 2019: 228). Clym is incongruous with such a thought: "to my mind it is most exhilarating, and strengthening, and soothing. I would rather live on these hills than anywhere else in the world." (Hardy, 2019: 228).

Clym's mother Mrs. Yeobright looks at the insects who work in all their daily routines (Hardy, 2019: 350). Human beings are also lost in their routines as the insects:

In front of her, a colony of ants had established a thoroughfare across the way, where they toiled a never-ending and heavy-laden throng. To look down upon them was like observing a city street from the top of a tower. She remembered that this bustle of ants had been in progress for years at the same spot-doubtless those of the old times were the ancestors of these which walked there now (Hardy, 2019: 350).

It is noticed that there is a similarity between humanity and ants. Ants are hardworking animals and they always work together. They never raise their heads and work without turning their heads right or left, and nor do human beings who also work hard and never ask what happens to Mother Nature. Furthermore, they pollute the air, water and earth while working. So, humanity causes the rise of sea levels and global warming. Unless they stop polluting the earth, all living beings, even insects and ants will die. For this reason, Hardy stresses that he cannot be gentle when it comes to destroy Mother Nature: "I could have forgiven you. But THAT's too much for nature!" (Hardy, 2019: 397), which states human beings harm nature more than she can bear: "How to discover a solution to this riddle of death seemed a query of more importance than highest problems of the living" (Hardy, 2019: 387). For Hardy, it is a riddle of death which is an issue between nature and humanity remaining to be solved. In the contrary case, humanity and nature will both disappear soon.

As nobody believes Clym when he wants to stay in the village and start a school in Egdon, he also admits that he never thinks to return. Paris is glittering and marvelous from every aspect. Yet, he discovers that, life is not in Paris but in the village. Hardy hopes that every human being thinks the same. For this reason, he writes novels to support the nature and there is not an equivalent writer who gives importance to nature more than Thomas Hardy (Urgan, 2013: 1308-1309).

In addition, Clym Yeobright loves his kind and he believes that humanity needs knowledge which brings wisdom. He asserts that affluence is not as important as it is thought. Yet, he is false. Rural world is not ripe for his ideas (Hardy, 2019:

211). It points that Clym Yeobright is not successful to give the fame of nature back notwithstanding his efforts. Even his wife Eustacia marries him on the idea of Clym's returning to Paris again. This situation resembles to Noah's Ark story. Noah wants to save all humanity and believers from approaching flood, yet many people even his wife does not believe and trust him. So, believers embark Ark and save themselves while non-believers drown. Eustacia also cannot endure the difficulties in her hometown and wants to go to Paris, yet she drowns in a puddle in Egdon Heath as in Noah's story.

Moreover, Clym Yeobright knows Egdon Heath well. When he returns to his hometown, he does not use the road and he passess through Egdon Heath which is a harsh side of the nature. Yet, this harshness of nature does not seem bad for him. He respects nature and wants to be a part of it. Hardy says "He might be said to be its product." (Hardy, 2019: 213). The quotation notes that he cannot leave nature. In eco-fiction, nature also wants to prove that she is a part of humanity. If humanity hurts nature, they hurt themselves. In the novel, villagers think that, nobody stays there if she/he has a chance to leave, yet Clym completely thinks vice versa. It is quoted as follows; "He gazed upon the wide prospect as he walked, and was glad." (Hardy, 2019: 213). The quotation states that Clym loves nature more than his career. Villagers who live in nature do not know the worth of village. Yet, Clym is glad when he gazes upon nature. "To many persons this Egdon was a place which had slipped out of its century generations ago, to intrude as an uncouth object to it." (Hardy, 2019: 213). It is resembled to a fish in an aquarium. When fish is in the water, it does not know the importance of it. So, humanity is in the nature as in Egdon Heath, yet they do not know the worth of it. When they are far from nature for a long time as Clym Yeobright, they comprehend the value of it. Hardy asserts that Clym Yeobright has the chance to return nature, yet it cannot be the same with others. If human beings lose nature, they will lose it forever.

It is also cited as follows: "His mother was snipping dead leaves from the window-plants." (Hardy, 2019: 213). It demonstrates nature's yelling for help. All trees are sad and their leaves start to die. Those leaves fall on the window panes to show humanity that nature is in a death agony as an ill person's hair falls down. Yet,

humanity does not consider the dead leaves. They merely snip the dead leaves from the window. For this reason, Hardy states that nature will die in the future and everybody will lose the opportunity in this turmoil.

Therefore, Clym Yeobright hates his business and wants to do something worthy before he dies. He wants to teach the poor and the ignorant. He wants to prove them what nobody else will. (Hardy, 2019: 214). It explains that nobody trusts Clym Yeobright about his ideas and thoughts about nature. He wants to teach the ignorant humanity in his hometown and teach them the worth of nature as a school master. His mother Mrs. Yeobright complains that Clym had a great trouble to educate himself. He does everything and returns to where he starts. She adds; "Your fancies will be your ruin, Clym." (Hardy, 2019: 214). It means, nobody believes in Clym Yeobright's idea to teach the ignorant about nature even his mother.

So, Clym is angry and shouts at her mother as follows;

Mother, I hate the flashy business. Talk about men who deserve the name, can any man deserving the name waste his time in that effeminate way, when he sees half the world going to ruin for want of somebody to buckle to and teach them how to breast the misery they are born to? I get up every morning and see the whole creation groaning and travailing in pain, as St. Paul says, and yet there am I, trafficking in glittering splendours with wealthy women and titled libertines, and pandering to the meanest vanities-I, who have health and strength enough for anything. I have been troubled in my mind about it all the year, and the end is that I cannot do it anymore (Hardy, 2019: 215).

The quotation above explains that Clym and his mother argue about his decision on staying in the village and teaching ignorant people. He thinks working in a flashy business is merely waste of time. The nature will be ruined because of the ignorant human beings in the world. They must know the worth of Mother Nature. Human beings born to misery without knowing the reality about nature. He feels responsible for humanity and nature around him. Because, he can hear all the creation around him which is groaning in pain. Therefore, Human beings should help nature with their whole strength and health. He cannot endure the negative condition of the earth anymore and he decides to awake blindfold humanity about being conscious to save the nature. Here, Hardy adapts his personality to Clym as he also gives all his effort to raise concern of humanity on nature. His contemporaries

direct him negative sentences. Yet, he does not quit supporting the nature in his novels.

Clym's mother Mrs. Yeobright also cries; "Why can't you do as well as others?" (Hardy, 2019: 215). This is the same question for all the conscious people. Hardy does not accept such kind of a thought. Millions of people have wrong ideas about nature, and the amount of their number shows the minorities' right ideas wrong. Hardy always fights against wrong ideas in his life time. Clym Yeobright also fights against the wrong ideas around him which directs minds to Thomas Hardy's eco-fictionist perspective in Victorian Age.

At the end of *The Return of the Native*, Clym Yeobright becomes a lecturer and open-air preacher (Hardy, 2019: 492). It demonstrates that he achieves his aim. He may teach the blindfold humanity about many subjects. This is the same with Hardy. He also tries to teach humanity about the worth of the nature. So, struggling must not be quitted to reach the success.

In addition, Clym works at a diamond establishment in Paris. His mother insists him to return his business and earn more money, trust and respect of people (Hardy, 2019: 216). Yet, Clym reckons that real diamond is the Mother Nature. For this reason, Thomas Hardy's novel is named as *The Return of the Native* which means Clym Yeobright returns to his hometown and he will never go to Paris again. If nature is lost, every drop of diamond will also be lost. So, nature is more important than trust, respect and wealth of human beings.

However, his mother does not quit trying to change his mind and adds that she always tries to lift him out of this life. She supports him to be richer and responsible, yet Clym returns to his village where he starts (Hardy, 2019: 218). Hardy implies that as Clym returns where he starts, humanity will also comprehend the worth of nature and they will also try to gain the trust of nature back. Because, human beings are also a product of Mother Nature. A bird cannot deny that it is born from a small, thin eggshell. So, humanity cannot deny that they are a product of Mother Nature.

In other quotation, Hardy discusses “There is no use in hating people. If you hate anything, you should hate what produced them. Do you mean Nature? I hate her already.” (Hardy, 2019: 228). The quotation redacts that humanity hates nature more than anything else. Yet, Clym opposes by quoting; “To my mind it is most exhilarating, and strengthening, and southing. I would rather live on these hills than anywhere else in the world.” (Hardy, 2019: 228). This citation is the defense of Clym against all blindfold humanity. He tries to awake the sleeping minds and supports nature as Hardy supports Mother Nature in the real world.

In the next phase of *The Return of the Native*, Clym mentions about talented people as Blacklock who is a blind poet from his birth. Yet, he may describe all the objects. Professor Sanderson who is also blind may lecture about colours and teach his students in the social sphere. This gift is given to women mostly which is called intuition (Hardy, 2019: 232). In this chapter, Hardy insults sleeping minds. Even, blindness is not an obstacle for human mind to see and realize the beauty of Mother Nature. Yet, other human beings cannot see the importance of nature who is in a death agony. Not only his mother, but also his wife try to change Clym’s mind to go to Paris and leave nature. His wife reckons that, Clym wastes his valuable time in there (Hardy, 2019: 235). Yet, he is in an enthusiastic person to protect nature and his village. So, he continues to stay there. It means, Hardy faces his fears and follows his dreams. His wife Eustacia also repeats the reality: “You are blinded, Clym.” (Hardy, 2019: 236). Here, Thomas Hardy claims that there is a paradox among humanity. Clym’s wife reckons he is blind to see the reality in the world. Yet, Hardy, in the shade of Clym, thinks humanity is blind as they do not see and realize the negativity in Mother Nature. It is also the same in Noah’s time. His wife also asserts Noah as a blind person, yet she is the blind one as she may not see the reality in the nature. Therefore, Hardy writes novels to warn human beings as second Noah’s Flood is approaching towards human beings. Yet, humanity is still blind to see the reality. As humanity does not realize the worth of nature Hardy adds in bold; “An Hour of Bliss and Many Hours of Sadness.” (Hardy, 2019: 238). The quotation argues that short happiness does not bring a peaceful life at the end. It brings more sadness than before. According to human beings, they are happy in their daily routine and do not protect the nature. Yet, it must not be forgotten that nature is as worthy as

oxygen for humanity. Everybody breaths thousands of times in a day, yet nobody remembers the importance of oxygen. So, humanity should not anticipate their blissfulness will continue forever and it must be remembered that an hour of happiness brings many hours of tears according to Hardy.

Then, Clym's wife Eustacia insists him to mention about Paris. She wonders if there is any place as Paris in the world (Hardy, 2019: 242). Yet, Clym does not want to speak of Paris. He reckons that Paris is not as worthy as his village and nature. Eustacia offers Clym to marry if he accepts returning to Paris. Yet, Clym does not accept her offer. He adds his mother and Eustacia share the same mind about going back to Paris. Yet, he still does not accept going back to Paris as he wants to work in his village (Hardy, 2019: 213). Clym's dedication is the same as Hardy's. Thomas Hardy also does not change his mind about saving the Mother Nature. Hardy also wants all humanity's support to save nature. Human beings must never pollute the air, water and earth. Clym does not want to go back to Paris, yet he wants to marry Eustacia and Eustacia confesses that she loves Clym more than Paris. Notwithstanding she wants to go to Paris, she would rather live with Clym (Hardy, 2019: 244-245). Eustacia's confession seems honest and true. Yet, in the next page it is quoted as follows: "It meant that, though she made no conditions as to his return to the French capital, this was what she secretly longed for in the event of marriage; and it robbed him of many an otherwise pleasant hour." (Hardy, 2019: 246). The quotation notes that Eustacia does not tell the truth. She secretly has the idea of going to Paris in the depth of her heart. When Eustacia marries Clym, she has a hope to persuade him to go to Paris. So, Hardy demonstrates that humanity is against nature. Nobody is trustworthy towards Mother nature. Even, the closest friends lie each other as Eustacia lies her husband Clym Yeobright.

Next, Clym's mother is angry when she hears the news of Clym's marriage. She also asks if he will go to Paris with her, yet Clym does not change his mind which makes his mother angrier. Mrs. Yeobright says "Dreams, dreams! If there had been any system left to be invented, they would have found it out at the universities long before this time." (Hardy, 2019: 248). The quotation signifies that nobody believes in Clym's idea to save the nature and educate the people. Even his mother

thinks that Clym only daydreams. Yet, Clym faces his fears and lives his dreams. At the end of *The Return of the Native*, he becomes an open-air preacher and a lecturer which means he achieves his aim.

In addition, Clym and Eustacia argue and Clym cries: “Your sentiment on the wisdom of Carpe diem does not impress me today.” (Hardy, 2019: 252). Carpe diem means, seizing the day. Yet, Clym is not that kind of a person. He does not seize the day. He reckons about the future and nature. He wants to save humanity and Mother Nature. So, he does not accept the idea of seizing the day which is another clue of Hardy’s being an eco-fictionist in Victorian Age.

After that, the weather starts to change worse than before in Egdon Heath. The cold and clouds hasten in a body. There is a disturbing wind. The trees move backwards and forwards as in harsh winter. It gives the notion of battle between trees and the storm. When the wind blows, stems and the roots of the trees give the sounds of bones in their sockets. Convulsive sounds come from the branches. Egdon Heath is the very scene for such events (Hardy, 2019: 256-257). The statement explains that nature has no hope to be protected by humanity and it starts to show her negative side to human beings. Hardy notes that “Beware the fury of a patient man” (Hardy, 2019: 379). Nature is patient enough to be quiet towards humanity’s negative actions. Now, it is her time to show her rage. Yet, her move will affect every living being in the world. Wildeve says that “Some men are born to luck, some are not” (Hardy, 2019: 276). Actually, everybody borns into the same world and environment. Yet, everybody must use their opportunities positively. Everybody is lucky as they are born into the same nature, yet nobody supports the nature in the same way. So, humanity is luckier than nature under these circumstances.

Notwithstanding, there are many obstacles for their marriage, Clym and Eustacia marry. When the weather is rainy, they are charmed as they stay indoors together. When the weather is fine, they are charmed as they could go to hills. They resemble to double stars. They appear to be one from distance (Hardy, 2019: 291). Yet, short hours of happiness bring, long hours of sadness. Because, Eustacia’s dream is to persuade Clym to return to Paris (Hardy, 2019: 292). After their

marriage, Eustacia insists to go to Paris, yet Clym does not accept her offer. So, Eustacia's dream turns to a nightmare.

Clym's mother, Mrs. Yeobright also notes that "It is the instinct of everyone to look after their own." (Hardy, 2019: 296). Hardy does not think the same. He does not look after himself. Clym, the symbol of nature, argues with his mother Mrs. Yeobright and says "If you injure me now you injure yourself." (Hardy, 2019: 297). It expresses that if humanity injures nature, they hurt themselves at the same time and it also reveals Thomas Hardy's eco-fictionist character who aims to protect Mother Nature in Victorian Era.

After a breve happiness, Eustacia insists more and more to go to Paris and yells: "Yes, take me to Paris, and go on with your old occupation, Clym!" (Hardy, 2019: 300). Yet, Clym does not accept her offer again and something negative happens to Clym. He loses his sight while reading more and more. When Eustacia loses her hope to go to Paris. She thinks that "Two wasted lives- his and mine. And I am come to this!" (Hardy, 2019: 313). So, nature and humanity cannot meet on the same scale in *The Return of the Native*. One always wins and other always loses. In addition to this point, both nature and humanity lose as humanity does not stop abusing the nature in the novel. Notwithstanding, Eustacia's husband Clym loses his sight, Eustacia goes to a party and dances with Wildeve who is her lover before her marriage. She states that "And I'll begin by going to this dance on the green." (Hardy, 2019: 313). It means nobody minds the other in this world. So, it is impossible for humanity to protect Mother Nature.

Then, Eustacia looks at the sky and sees negativity in spring and early summer. Its colour was a metallic violet (Hardy, 2019: 335). According to the statement above global warming and the change in the seasons start. Hardy states that: "The sun had branded the whole heath with its mark even the purple heath-flowers having put on a brownness under the dry blazes of the preceding days." (Hardy, 2019: 334). The quotation warns about negative sunrays which start to show their negative effect on nature. So, time passes and there is no chance to save the nature if humanity does not stop global warming in the near future. It is also quoted as follows:

The silent being who thus occupied himself seemed to be of no more account in life than an insect. He appeared as a mere parasite of the heath, fretting its surface in his daily labour as a moth frets a garment, entirely engrossed with its products, having no knowledge of anything in the world but fern, furze, heath, lichens, and moss (Hardy, 2019: 336).

The quotation above argues that Thomas Hardy makes a comparison between humanity and insects. A little insect does not know what happens in the outer world of itself. Its aim is merely wanderig around in the bush, to feed itself and wander in the forest. Blindfold humanity is the same as the insect. They do not know the outer world. Their merely aim is to feed themselves and wander in their small world. Yet, Hardy is different from common humanfolk. He wants to awake sleeping human beings. So, they can raise their head and see what happens to Mother Nature. He aims to show them the negative flow of nature. Since, human beingscorrupt the harmony of nature and merely human beings can stop this dead end.

It is also included that the mood of weather becomes harsher. The trees swing backwards and forwards. The weather is very rude towards them and trees beg for mercy (Hardy, 2019: 337). The statement clarifies the existence of global warming in the world which means the negative effects of the changes will begin in a short time. Sometimes it is very cold. Sometimes it is very hot and sometimes it is windy with a harsh storm. So, Hardy anticipates the little time for humanity to stop the dead end. For this reason, if humanity continues to pollute the air, water and earth, all human beings will lose the battle of saving the Mother Nature.

It is also noted: “Can there be beautiful bodies without hearts inside?” (Hardy, 2019: 347). The quotation reveals that nature reproaches humanity. Because, human beings have beautiful bodies, yet they have no sense in them. They are worse than rocks to comprehend the Mother Nature’s negative condition.

Clym’s mother Mrs. Yeobright moans: “Ah, I am exhausted from inside.” (Hardy, 2019: 348). The quotation also argues that nature is exhausted to want mercy from humanity. It is not useful to hope mercy and consciousness from human beings. Mrs. Yeobright, Clym’s mother, adds, ”Because I have a burden which is more than I can bear” (Hardy, 2019: 348). It is the same for nature. So, Mother Nature does her duty. Yet, every living being has a capacity. Bodies cannot carry more than they can bear.

Mother Nature tries to carry more than she can bear and quits carrying more. Then, Clym's mother draws her breath so hard that she breaths as a suffocating person (Hardy, 2019: 348). It proposes that air is polluted by human beings and people cannot take a deep fresh breath. It is a sign of pollution in air which spreads more.

After that, Mrs. Yeobright argues with her son Clym and she does not attend his wedding ceremony. After a while, she regrets and wants to visit her son Clym. Yet, on the way, she is exhausted and waits for help. Nobody comes to help her. She is alone and isolated. This causes sadness in her. Even her son and daughter in law do not follow and help her (Hardy, 2019: 349-350). It is the same for Mother Nature. She is left alone in the universe. She always wants peace between nature and human beings. Yet, human beings do not want to have peace with Nature. So, nature's condition is the same as Mrs. Yeobright's. When Mrs. Yeobright waits alone, sun shines directly on her face. The sunshines are so merciless that they want to consume her (Hardy, 2019: 350). So, Hardy implies that global warming is approaching closer to consume the nature and human beings.

Next, Clym has a dream and in his dream Mrs. Yeobright cries for help. Yet, he cannot help her and he becomes sad (Hardy, 2019: 352). In the statement, Hardy reckons that all human beings are in a dream. They cannot see the reality in the real world and they even do not trust their own dreams. Mother Nature moans for help in life. Yet, humanity merely names it as: "However, dreams are dreams" (Hardy, 2019: 352). Hardy points to the mentality of humanity which must change. Because, there is no time to lose. So, Clym adds other quotation: "Poor mother must indeed be very lonely." (Hardy, 2019: 353). This is the condition of Mother Nature. Because, Mother Nature is also left alone and every human being pollutes the earth.

Then, it is also cited: "The world seems all wrong in this place." (Hardy, 2019: 353). At this point, Clym's mother faints to die and Clym finds her body on the ground. Yet, he cannot know her as he is blind (Hardy, 2019: 355). This situation summarizes the condition between humanity and nature. Nature is represented by Mrs. Yeobright and humanity is represented by Clym. Clym cannot see his mother on the parish as he is blind and humanity cannot see the negative condition of nature because of their blindness. As humanity is blind, they cannot see the suffering of

earth, air and water. At last, Clym realizes his mother's identity, yet it is late for the old woman. Hardy insists that humanity must act earlier than Clym. Because, Clym's mother dies in the end. And same negative ending is close to Mother Nature.

When Clym's mother dies, he laments: "I cannot help feeling that I did my best to kill her." (Hardy, 2019: 372). He has a regret in his heart as he never helps his mother, yet time passes by and never returns. So, humanity must realize the importance of time and stop polluting the earth, water and air. If not, every human being will regret for losing the Mother Nature as in the quotation above.

In the next phase, it is noted that "That's because you didn't know my mother's nature. She was always ready to forgive if asked to do so, but I seemed to her to be as an obstinate child, and that made her unyielding." (Hardy, 2019: 373). So, nature is also ready to forgive humanity as she is the mother of all living beings and every mother cares for her children. Yet, human beings act as naughty children and continue to pollute the air, earth and water. When nature quits struggling against difficulties, humanity will regret as Clym regrets. Yet, it will be late for both sides. Clym says "I sinned against her, and on that account there is no light for me." (Hardy, 2019: 374). Clym feels sorry and sad. Yet, it is too late because he hurts his mother and himself when she is alive. Eco-fiction also wants to warn human beings about destruction of nature. If human beings destruct nature, they also destruct themselves. Since the death of her mother Clym always blames himself. On the other hand, he is desperate and blames God. He reckons that if God punishes him for his sin to kill his mother, he will believe in God more than before (Hardy, 2019: 375). Before blaming himself or God, Clym might visit his mother and his mother would be alive. So, it must be noticed by human beings that they will also punish themselves for the death of nature. Yet, it will be late for them.

In addition, it is cited: "I could have forgiven you. But THAT's too much for nature!" (Hardy, 2019: 397). The quotation clarifies that nature might forgive humanity by all means, yet humanity harms Mother Nature more than she can bear. So, it is late to stop the dead end. So, Hardy argues: "How to discover a solution to this riddle of death seemed a query of more importance than highest problems of the living." (Hardy, 2019: 387). Hardy tries to find a solution to the destruction of

nature, earth, water and air. He aims to engage attention, yet he may not achieve it as much as he supposed since he states that this is a riddle of death. It is the most important query between humanity and nature. A solution must be found to this riddle or nature and humanity will both disappear in the near future.

Moreover, it is stated that Eustacia is not an early riser (Hardy, 2019: 392). She is awoken late which is the same with sleepwalking humanity. If humanity realizes and gives importance to the collapse of the nature, everything will be safe and sound. There will be a harmony between humanity and nature. Yet, negative condition of nature continues which will cause a catastrophe at the end.

Then, Clym argues with Eustacia as she sends his mother back from his house. He asks: "Did not one grain of pity enter your heart as she turned away?" (Hardy, 2019: 398). This quotation is not only asked for Eustacia but also to all humanity as Hardy asserts that humanity must show their pity towards nature. Why do people harm nature more and more? Actually, they can comprehend and know what they are doing, yet they still insist on their fault on nature. On the contrary, Eustacia defends herself: "Best natures commit bad faults sometimes, don't they?" (Hardy, 2019: 400). Eustacia does not open the door for Clym's mother and Mrs. Yeobright dies on the way back home. Eustacia states that it is a little mistake not to open the door for her. Yet, Hardy asserts that nature is always knocking the doors of humanity. Best natures commit the worst faults. If these faults are more than usual, unusual events happen as pollution, global warming and rise of the sea levels. Eustacia adds: "My mind is lost." (Hardy, 2019: 405). The quotation expresses that humanity cannot think properly and wisely. If they think wisely, their mind will direct them to quit polluting the nature.

After that, Eustacia carries and looks through his grandfather's spyglass again (Hardy, 2019: 410). The telescope is the symbol of future and next generations. When Eustacia looks at far places, she can see every detail in there. Hardy asserts that next generations will suffer from natural disasters, global warming and the rise of the sea levels. So, he tries to warn Victorian Age society as an eco-fictionist. Hardy reveals that "Harsh feelings produce harsh usage, and this by reaction quenches the sentiments that gave it birth." (Hardy, 2019: 418). The quotation clarifies that

humanity acts harsh towards nature and nature will also act the same. Eco-fiction aims to teach humanity how to save nature. Yet, Hardy tries to achieve this in Victorian Era. Through the end of *The Return of the Native*, Mother Nature begins to show her harsh side at night when Eustacia decides to escape with Wildeve to Paris. It is such a night that nobody might resist against the rain. It is a disaster in cronicle of the world. The weather resembles to the plague in Egypt. It also resembles to the destruction of Sennacherib's host (Hardy, 2019: 429). Hardy insists that "Anything was better than suspense." (Hardy, 2019: 440). It means, if someone hesitates to do something good on time, he/she should do it without losing time. If the right time passes by, it will not be a good action anymore. So, if humanity wants to save Mother Nature, they should not hesitate on it. Otherwise, it will be late for every living being. In addition, the wind over the Egdon Heath is a shrill. It is whistling to warn humanity that no more mercy on them (Hardy, 2019: 440). In such a disaster, self-defence is impossible. To Thomasin, Wildeve's wife, there are demons in the air. The raindrops are the same as a scorpion's stinger or arrows. Egdon Heath turns to a monster (Hardy, 2019: 441). In the sentences above, the harsh side of nature climbs to climax which is unstoppable. It is noted that nature quits waiting and being patient towards humanity. Eco-fiction and Thomas Hardy's efforts are ineffective. In this bad weather, Eustacia cannot endure her negative life condition anymore and she jumps into the stream without any hesitation. Wildeve, her lover, Clym, her husband and Venn, the reddleman jump into the stream after her. There is a current and they all go under and on the water again and again. At the end, Eustacia and her lover Wildeve die in the wild stream (Hardy, 2019: 454). It implies that what goes round comes round. Yet, nobody pays attention to their call and death follows humanity's negative actions. If humanity protects and stops polluting the air, water and earth, Mother Nature will not hurt humanity. Both humanity and nature need each other. So, Hardy aims to warn humanity by showing Egdon Heath's harsh weather which causes the death of Eustacia and Wildeve.

When Eustacia suffocates in Egdon Heath, Clym Yeobright laments that he is responsible for two women's death in the same year. According to him, his mother and wife died because of his negative actions. He also regrets as no law can blame him for what he does (Hardy, 2019: 457). If unfavourable events begin and end,

penitence and sorrow do not bring the time back which is symbolized by Eustacia's sandglass and spyglass.



CHAPTER 6

6. ECO-FICTION IN *THE WOODLANDERS*

6.1. *The Woodlanders*

The Woodlanders is Hardy's last novel which has eco-fictionist elements. There is an old woodman in the novel who is afraid of a large tree. According to the man, the large tree will murder him: "And the tree will do it- that tree will soon be the death of me" (Hardy, 2019: 17). According to human beings, Mother Nature is scary. If human beings do not protect nature, nature will not protect humanity. The tree is large. If the wind blows, the tree rocks and the sight of its movement and sound terrifies the old man. The tree moves backwards and forwards when the wind blows as if falling on the old man's house and causing his death (Hardy, 2019: 114). As tree waves south, the woodman waves his head. He remembers that, when he is a little boy and the tree is quite a small tree, he thinks chopping it off with his hook, yet he postpones it. Then, he thinks, he will do it and forgets it. At last, it grows tall, large and big which makes it impossible to cut it. He thinks the big tree is his enemy and it will cause his death (Hardy, 2019: 115). As the old man thinks so, his family and Winterborn want to save him. So, they cut the branches of the tree which show the tree smaller. They shroud the tree and when the old man looks at the tree, he thinks that the tree is taller than ever. It will come down upon them as a sword of Lord and Gideon which will cause his death (Hardy, 2019: 126). So, the old man's family members want to see a doctor to save him from his mental sickness. Doctor Mr. Fitzpiers insists that the large tree must be cut and the old man will cure himself when he does not see the tree in front of his window. Giles and others hesitate to cut the tree as it is Mrs. Charmond's tree. Yet, Mr. Fitzpiers says "Oh- never mind whose tree it is- What's a tree beside a life!" (Hardy, 2019: 128). South's family is disturbed because of the tree as the shape of the tree haunts him as an evil spirit (Hardy, 2019: 128). So, they decide to cut the old tree whose birth-year is the same as the woodman South's. They manage to cut the tree which lays on the ground and go to see the old woodman's impression. When he wakes up, he starts to complain about the tree again and Mr. Fitzpiers signals Giles to draw the cutton curtains. When the old man sees the vacant patch of sky, he is shocked and his eyes rise from their

hollows. He becomes speechless and falls back. He cries where it is gone and his whole system seems paralyzed by shock. Mr. Fitzpiers and others are shocked at the result of the experiment of cutting the tree. Giles and Fitzpiers do what they can do, yet it is ineffective. Then, the woodman dies because of his shock at the same night (Hardy, 2019: 129-130). So, Hardy appears to send the message that destroying Mother Nature does not make any positive impact on human beings. On the contrary, it causes both the death of humanity and nature.

Mr. Fitzpiers, the doctor, is also sorry for woodman South's death after cutting the tree as he is responsible for it. If he had not insisted on cutting the old tree, the old man would have gone on complaining, yet he might have been alive for years (Hardy, 2019: 134). It explains that being sorry means nothing for nature. So, human beings must make their choice to save the nature if they do not want to die as the old man. In this part of *The Woodlanders*, Thomas Hardy states that nature must be protected and saved. If human beings hurt Mother Nature, they also hurt themselves as in the old man who is mentioned above. It supports that Hardy aims to protect Mother Nature from being hurt which is also the main aim of eco-fictionists.

In the next phase of *The Woodlanders*, it is stated that nature does not want to hurt humanity with negative feelings. Her heart is open to every living beings. She does not want humanity to suffer. Yet, human beings always harm nature which is responded by rains and storms by Mother Nature (Hardy, 2019: 24). So, nature must not be polluted by human beings.

Next, in *The Woodlanders*, Marty's hair is cut and sold to a rich woman called Mrs. Charmond. Marty does not want to sell her hair to Mrs. Charmond as she will seem ugly, yet she has no other choice and accepts the offer. When her hair is cut Winterborne, who is loved by Marty, calls that her head resembles to an apple on a gate post. Then, she cries and escapes from there (Hardy, 2019: 27). In the statement above, Thomas Hardy makes a comparison between Marty's hair and the trees in nature. Hair gives beauty to human beings and trees give beauty to nature. If trees are cut, nature also loses her beauty. When hair is cut, it grows more powerful than before. Yet, when trees are cut, they cannot be replaced and nature becomes weaker than before. "The world of little things therein gazed at her in helpless

stationaries, as though they had tried and been unable to make any progress without her presence (Hardy, 2019: 57). It implies that nature and the little living beings on her are thirsty for help and mercy of human beings. Nature has no tongue to speak. So, she merely waits for help from human beings, she shows her weakness by falling leaves, storms, rains and other natural disasters, yet human beings do not comprehend the negative situation of Mother Nature. If the abuse of nature continues, Mother Nature will die and humanity will also accompany her.

Then, Mr. Fitzpiers states that he is made for higher things (Hardy, 2019: 59). It means every human being has an aim in life and human beings want to be higher and better than before. Nature must be the first aim of humanity. Because, everything is tied to one another as a chain. If humanity saves nature, nature also saves humanity. And human beings can reach their higher aims. If humanity does not save nature, nature also does not save humanity and every human being will die without reaching their higher aims. Mr. Fitzpiers, the doctor, also thinks that “Let me tell you that Everything is Nothing. There is only Me and not Me in the whole world.” (Hardy, 2019: 60). The quotation implies that humanity is self-centered. They merely think of themselves. They never support nature and her welfare. So, humanity must be warned and taught that everything is not only themselves. Everything is Mother Nature for blissfulness of humanity. Nature helps them and saves them from negativity. So Hardy aims to send a message to blindfold humanity to explain the significance of Mother Nature.

Furthermore, there is a mixture of seasons in *The Woodlanders* (Hardy, 2019: 63). It is stated that global warming begins to be felt by its unfavourable effect to the modern world since the Victorian Age. If the change in the seasons and global warming begin, it means, the harmony of the nature is destroyed and harmed. So, global warming must be stopped by humanity. Moreover, the wind roars and the rain beats walls in the novel (Hardy, 2019: 149). Putatively, nature losing its hope to be protected by humanity. It resembles to the cry of nature, beating the walls with rain and wind blowing around the dwellings. Since nature has no tongue, wind and rain clarifies what nature means. Nature is in a death agony that could barely be ended by humanity's consciousness. Thomas Hardy acknowledges the problem and aims to end

the negative condition of nature: “The battle between frost and thaw was continuing in mid-air.” (Hardy, 2019: 154). The quotation signifies global warming and the change in the seasons begin to show some negative effects on nature as Shelby Job remarks: “In the face of climate change, modern readers can connect to Hardy; his reorientation in a new reality transformed by industry and science is comparable to the modern readers’ situation” (Job, 2020: 22-23). According to Shelby, Hardy forewarns humanity as he is an eco-fictionist in Victorian Age, the idea of which is supported by Hardy’s citation: “Well- that’s the end of all love, according to Nature’s law.” (Hardy, 2019: 242). In the novel, human beings do not save Mother Nature and its harmony. If love ends, human beings wake up from their daydreams and notice the importance of nature for their prosperity.

On the other hand, Mrs. Charmond, another character in *The Woodlanders*, says “I think sometimes I was born to live and do nothing, nothing, nothing but float about, as we fancy we do sometimes in dreams. But that cannot be really my destiny, and I must struggle against such fancies.” (Hardy, 2019: 73). Hardy complains that human beings do not know what to do and they live in dreams. They do not know their aim in life. So, they think that everything is aimless and they merely seize the day as in *Carpe Diem*. Yet, it must be considered that they are not alone on earth. They live as senseless as fish in an aquarium who do not know the value of water while living in it. When the fish are out of water, they remember the worth of it, yet it is late for them. So, humanity is the same. They do not know the value of nature while living in prosperity. So, human beings will regret as they harm Mother Nature, yet it will be late for both of them. Thomas Hardy’s main aim is to awaken the sleeping minds. However, he is thought as a pessimist by his contemporaries. Yet, he merely wants to warn them and humanfolk about nature’s negative state. Because, nature starts to lose its importance according to humanity and humanity’s main aim turns to earn more money. There is a proverb in Native Americans. They reckon that white men will understand the worth of nature when the last river is dried, the last tree died and the last fish is caught. Because money cannot be eaten.

It is also added that thousands of young trees should be planted to save the nature (Hardy, 2019: 77). This point is stressed in *The Woodlanders* as the woodmen

earn their lives by cutting trees. Yet, they must be renewed and new ones must be planted to save and protect the scale and harmony in nature. Otherwise, the harmony will be broken in Mother Nature and humanity will lose their lungs which will also cause a change in the seasons and global warming. It is also noted that “It was a day of rather bright weather for the season.” (Hardy, 2019: 106). According to the quotation nature always shows her bright side towards human beings, yet humanity does not know the worth of it. It resembles to a mother’s last morsel to feed her infant. Mothers always want to protect them, yet infants do not know how difficult they are protected and fed by nature. So, Mother Nature always wants to protect humanity, yet human beings do not know how they are supported by her. Therefore, nature always aims to protect and show her bright side to humanity. Yet, she has a scar in her heart as she is stabbed by them.

Additionally, Winterborne represents nature and Giles represents blindfold humanity in *The Woodlanders*. When they are young, Giles’ father Mr. Melbury promises that Giles will marry Winterborne. However, they are separated because of Giles’ education. Giles has a good education and she becomes an sophisticated girl. When she returns to her village, she remembers that she will marry Winterborne and he also loves her. Yet, Giles’ father Mr. Melbury changes his mind about their marriage. He reckons that Giles is an educated woman and she cannot be an equal of Winterborne. On the other hand, Winterborne is not well educated and he is not rich enough. They cannot be happy together. When he explains his thought to Giles about their marriage with Winterborne: “I am promised to him, father; and I cannot help thinking that in honour I ought to marry him, whenever I do marry.” (Hardy, 2019: 101). Yet, her father is angry with her and asks for her promise not to meet Winterborne again without his knowledge (Hardy, 2019: 111). In addition, Mr. Melbury insists that how a woman educated and raised as a gentlewoman can be a wife of such a rough man (Hardy, 2019: 112). So, she never resists her father and accepts his offer. Winterborne also never resists her decision as he thinks Giles is superior to him (Hardy, 2019: 112). Therefore, Winterborne’s and Giles’ situations are the same. Giles as a symbol of humanity does not want to marry Winterborne who is the symbol of nature which means nature is always a loser. And nature is always thought inferior to humanity as Winterborne loses Giles. Human beings also

think that they are superior to nature. If humanity lives in nature as Winterborne, he/she is thought as rough and ignorant. So, humanity cannot be an equal of nature. Thomas Hardy does not support the idea of humanity's superiority upon nature. He reckons that nature is on the verge of being lost, so nature has an important place in his all novels. His contemporaries call him as a pessimist. Yet, he names himself as a meliorist who thinks that life can be a better place by a little effort of human beings. Eco-fiction also supports the same point. Life might be a better place if human beings save nature. As is mentioned above, Mr. Melbury, and Grace do not want Winterborne as he represents the nature. So, he loses everything he possesses. He loses his wife and his house is demolished. He becomes as hopeless as nature. Yet, human beings do not help for Winterborne's survival. On the other hand, Winterborne is still generous by giving his horse to Grace. His action of giving his horse to Grace affects Mr. Melbury deep inside, yet he still does not want his daughter Grace to marry him (Hardy, 2019: 136). So, Mother Nature is the same as Winterborne. Humanity always attacks Nature, yet she always supports humanity. They destroy forests, pollute air, water and earth, yet she still tries to servet hem. Therefore, Thomas Hardy reveals that humanity must be as generous as Mother Nature. When Winterborne's house is demolished, he completely loses his hope to marry Grace and he sees the lines written in charcoal: "O Giles, you've lost your dwelling-place and therefore, Giles, you'll lose your Grace." (Hardy, 2019: 137). The writer of these sentences in *The Woodlanders* is not known, yet these lines might be changed as follows:-O Nature, you have lost yourself. And therefore, Nature, humanity will lose themselves-.

So, Giles Winterborne leaves silently as he comes and leaves a note to Mr. Melbury. When he sees his note, he keeps repeating that Giles Winterborne is an honourable man (Hardy, 2019: 138). Yet, everybody stabs him from his back as Caesar was stabbed by his beloved friends in Shakespeare's *Julius Caesar*. Instead of calling him as an honourable man, human beings might help him to build a new house and give a hand to marry Grace Melbury, yet they merely watch him. The same situation is adapted to nature. When the negative situation of nature is explained to humanity, they accept the bad condition of her. Yet, they continue to pollute the earth, air and water. So, they also act futile. Thomas Hardy senses this

reality and wants to save the nature. After that, it is stated that “Fate, it seemed, would have it this way, and there was nothing to do but to acquiesce.” (Hardy, 2019: 139). This quotation signifies that humanity accuses fate for all the negativity in the world, yet weak people merely accuse fate for negativity in their lives. Human beings can also affect their fate by their positive actions. So, they should try to stop polluting the nature instead of accusing fate. It is apparent that if humanity protects nature, every negative event will be positive again. If they do contrary actions, both nature and humanity will disappear in a brief time and fate will not be accused of doing it.

Moreover, the wind roars and the rain beats walls in *The Woodlanders* (Hardy, 2019: 149). It means, nature is on the threshold of losing her hope about being saved by humanity. She beats the walls with rain and wind blows around the houses. Because, nature has no tongue, yet wind and rain explain what she means. She is in a death agony which can only be stopped by humanity’s consciousness. So Hardy notices the point and he aims to stop the negative condition of nature. It is also pointed: “The battle between frost and thaw was continuing in mid-air.” (Hardy, 2019: 154). The quotation demonstrates that the change in the seasons and global warming start to show their negative effect on nature. So, human beings must help to stop the global warming. In addition, Shelby Job says “In the face of climate change, modern readers can connect to Hardy; his reorientation in a new reality transformed by industry and science is comparable to the modern readers’ situation.” (Job, 2020: 22-23). This quotation clarifies that Thomas Hardy is a forerunner eco-fictionist in Victorian Age.

It is also cited “We saw Satan pursuing us with his hour-glass. It was terrible.” (Hardy, 2019: 189). The quotation warns that time continues to flow faster than before which is terrible for both human beings and nature. If human beings miss the deadline to help Mother Nature, Satan will be happy as humanity and nature will die. Hardy stresses that time is the most precious weapon to defend the nature. If humanity misses the right time, the weapon will pass to Satan’s hands for destruction.

In addition, it is noted: “Can you tell me the time? the gentleman asked. My watch has stopped.” (Hardy, 2019: 191). It claims that time is not something that can

be stopped. Notwithstanding a watch stops, the time still continues to flow. So, Thomas Hardy wants to forewarn humanity about their negative behaviours as a Victorian Age eco-fictionist. Human beings close their eyes to the reality of pollution on earth, water, air and the rise of the sea levels. Yet, it does not mean that closing their eyes stops the negativity in Mother Nature. So, the bonds must be untied in front of the eyes and humanity must be a part of eco-fiction soon.

In the next phase of *The Woodlanders*, it is added: “He allowed himself to be carried forward on the wave of his desire.” (Hardy, 2019: 194). It means, human beings close their eyes to reality of Mother Nature’s being in danger and they merely follow their desires. It must be reminded that desires are short term happiness for humanity. Yet, nature has an important role in humanity’s life forever. So, Thomas Hardy proposes that by saving Nature, human beings also save themselves. This quotation also supports his idea: “But good and great things die as well as little and foolish.” (Hardy, 2019: 201). Hardy implies that when nature is lost it is a kind of doomsday. Every living being will die. There will not be a discrimination between rich or poor, clever and insane. When nature dies, every human being will be equal for Mother Nature. So, eco-fiction is a reality and it must be in the centre of human beings’ life.

After Grace Melbury marries Mr. Fitzpiers, the doctor, she is happy to feel that she is the heroine of the hour. Moreover, she is proud as an educated woman to be a wife of a doctor (Hardy, 2019: 217). It signifies that an hour of happiness is important and precious for humanity. So, they merely mind their temporary desires which will end in a brief time. Yet, nature is not as important as an hour. So, it is fault of humanity towards nature. An hour will end in a short time. Yet, humanity will always need Mother Nature.

Then, Giles Winterborne, who represents nature in *The Woodlanders*, is very sad after losing his love Grace Melbury. She and her father Mr. Melbury promise him that Winterborne will marry Grace. Yet, they do not keep their word and Grace marries Mr. Fitzpiers who is also a symbol of blindfold humanity. So, Giles Winterborne loses all his hope in life. When Grace marries Mr. Fitzpiers, they meet Giles Winterborne and Grace says “Mr. Winterborne! What, have you forgotten my

voice?” (Hardy, 2019: 221). Actually, Winterborne does not forget her voice, yet he comprehends the mock in her tone. However, humanity cannot mock with nature. Because, humanity is unreliable as Grace and her father Mr. Melbury. They promise, yet they do not keep their word. Nature is pure and faithful. Nature never abandons humanity as Giles Winterborne does. After that, Giles remembers these lines:

*If I forget,
The salt creek may forget the ocean;
If I forget
The heart whence flows my heart's bright motion,
May I sink meanlier than the worst
Abandoned, outcast, crushed, accurst,
If I forget.
Though you forget,
No word of mine shall mar your pleasure;
Though you forget,
You filled my barren life with treasure,
You may withdraw the gift you gave;
You still are queen, I still am slave,
Though you forget* (Hardy, 2019: 223).

According to the lines above, Grace who is the symbol of human beings, always forgets Winterborne who is the symbol of nature. Yet, nature never forgets and abandons humanity. So, Thomas Hardy adds the lines above to remind human beings that nature is in danger because of their negative actions.

When Grace has a conversation with Mr. Fitzpiers, she states that she is inhuman and proud of her family, yet she feels she belongs to different species from the working people in the village. Then, Fitzpiers adds, his blood is better than theirs (Hardy, 2019: 224). When Mother Nature is in a death agony and on the threshold of losing her strength to save human beings, people speak about their difference from each other. They mention about their belonging to somewhere else and their bloods

are better than the others. Yet, nature completely thinks different from human beings. According to nature, there is not a discrimination between humans beings. If nature collapses, global warming continues and sea levels rise. So, every human being will be under the water. And there will not be a difference between human beings on that day. There will not be a difference between black and white, rich and poor, strong and weak. Therefore, Thomas Hardy insists that humanity should untie the bonds in front of their eyes. So, they can save the nature and next generations's future.

When Grace and Fitzpiers return from their honeymoon, they feel the approaching realities of life which lay in the village (Hardy, 2019: 225). It means, after a short happiness, their eyes are opened to realities and wake from their sweet dreams. Yet, it is late for them to save Winterborne who represents the nature. After Grace and her husband return to their house, people in the village want to visit them. So, Grace accepts the villagers without asking Fitzpiers. They enter their dining room and have conversation together after a long time. When villagers leave, Fitzpiers warns Grace that they should not be in contact with Hintock villagers. They are not their equal (Hardy, 2019: 229). As it is stated beforehand, Villagers are also the symbols of Nature. According to Hardy, human beings always deny nature and think that they are superior to nature. So, human beings do not mind the harm they do to her. In addition, Rogers reveals as follows: "I distinguished among novelists by his almost universal sympathy, Thomas Hardy repeatedly shaped his characters and plots to show his sympathy with women and his awareness of the disadvantages society laid upon them." (Rogers, 1975: 249-258). Therefore, Hardy argues that nature sends signals to humanity and there is no time to save nature. So, polluting the earth, air and water must be stopped by humanity.

It is also cited "Well- that's the end of all love, according to Nature's law." (Hardy, 2019: 242). Until this part of *The Woodlanders*, human beings do not save nature and her law. When love ends, human beings wake from their sweet dreams and realize the importance of nature for their welfare. If humanity loves nature, nature loves humanity and human beings can share their love with other human beings afterwards. As is mentioned above, Giles Winterborne's house is demolished and Felice Charmond is the responsible person for this negative event. She does not

accept Winterborne's offer and orders her men to demolish the house. Yet, her negative intention towards Winterborne causes worse problems for her. Because, Winterborne loses his hope to marry Grace Melbury as he is homeless and Grace decides to marry Dr. Fitzpiers afterwards. On the other hand, Felice Charmond loves Dr. Fitzpiers deep inside her heart. However, Dr. Fitzpiers marries Grace before Felice Charmond confesses her love to him. Therefore, Felice Charmond not only demolishes Winterborne's house, but also her future happiness with Dr. Fitzpiers (Hardy, 2019: 250). It means, every step has a reason in the world. If humanity has a good intention, it will turn to them as a better result by nature which means what goes round, comes round.

After the event, Mrs. Charmond regrets. She should not have ordered to demolish the house. So, she wants to do something good for Winterborne (Hardy, 2019: 250). Yet, she is late because Winterborne as a representer of nature, loses everything he appreciates. Past is past and being sorry does not bring the time back. Thomas Hardy reveals that if human beings do not want to be sorry because of their negative actions towards Mother Nature, it is time for saving and protecting her. If not, humanity will also regret as much as Felice Charmond in the novel.

In addition, Grace considers that nature is generous (Hardy, 2019: 257). So, Hardy asserts that nature is generous to help humanity. Yet, human beings are mean to help Mother Nature. They always harm and pollute the nature. Yet, they also ask for goodness from her. So, human beings must be as bountiful as nature and a great harmony will start in the world which will also bring happiness to both nature and humanity.

Then, Giles Winterborne and Grace have a short conversation and Grace notes that they are not as they were (Hardy, 2019: 258). It means, nature and human beings are not as good as before. Humanity always harms nature, pollutes the earth, water and air. So, the harmony between them are broken. So Hardy adds that if human beings want to save next generations, they must save Mother Nature.

On the other hand, Dr. Fitzpiers talks to himself: "Why do I never recognize an opportunity till I have missed it, nor the good or ill of a step till it is irrevocable!"

(Hardy, 2019: 274). It signifies that human beings always miss the right chance to help nature and they regret about the missing chance. So, nature will die and human beings will also regret about this point as Dr. Fitzpiers regrets in *The Woodlanders*.

Grace's father, Mr. Melbury also regrets about Grace's marriage with Dr. Fitzpiers. He goes to Giles Winterborne and states that Giles should have been his son-in-law (Hardy, 2019: 281-282). As in Grace's and Dr. Fitzpier's situations, Mr. Melbury also regrets about his wrong choice in life. So, humanity will also regret about their blindness. They will regret, as they will miss the opportunity to end global warming.

Grace also regrets that she is raised as a country girl by his father. She does not want to be an educated woman and she wishes she had married Giles Winterborne (Hardy, 2019: 277-283). Yet, it must be noted once more that, there is no use regretting about past actions as time cannot be changed. So, humanity should not refuse to consider nature's request about next generations according to eco-fictionist Thomas Hardy.

In other phase of *The Woodlanders*, it is stated that "And yet to every bad there is a worse." (Hardy, 2019: 310). The quotation discusses that worse events wait for the nature and future. Timothy Tangs, a trivial character in *The Woodlanders* also says "All's well that ends well." (Hardy, 2019: 264). *All's Well That Ends Well* is also a play of William Shakespeare. (Shakespeare, 2003). It claims there is always hope for every difficulty. So, human beings should change their mentality and negative actions towards Mother Nature. If humanity's final actions are positive, there will be a happy ending for both sides. If not, the quotation above can be changed as; -All's bad that ends bad-. So, Hardy warns human beings to collect their thoughts and save the nature again (Hardy, 2019: 265). After that, Grace and Mrs. Charmond have a short conversation: "My acts will be my proofs." (Hardy, 2019: 298). So, their acts will be their proofs to save or kill the Mother Nature. They always do negative actions towards Winterborne, who represents nature, throughout *The Woodlanders*. Mrs. Charmond orders his men to demolish his house. So, he cannot marry Grace. And Grace does not keep her word to marry him and causes his death at the end of the novel. That's why, their negative actions kill nature under the

name of Winterborne. Hardy proposes that in *The Woodlanders*, Winterborne cannot be saved because of the negative actions of humanity, yet nature can be saved in real life.

In the next phase of *The Woodlanders*, Mrs. Charmond walks in the woods. Actually, she dislikes the woods. Yet, trees give her the advantage of walking unobserved by others (Hardy, 2019: 291). So, woods are a part of Mother Nature and nature hides humanity's negative actions where they act freely. Yet, there will not be woods if nature is lost. Therefore, humanity will not be able to hide their negative action. It is also cited "The mother of Months" (Hardy, 2019: 306). This is the term which is used for Mother Nature in *The Woodlanders*. She is not only the mother of months, but also the mother of all living beings. Additionally, it is noted that "And yet to every bad there is a worse." (Hardy, 2019: 310). Hardy forewarns that there can be bad things and worse things in the world, yet losing the Mother Nature is the worst of all. So, all the blindfold humanity must be a supporter of nature.

Dr. Fitzpiers also regrets to marry Grace Melbury. When he meets Felice Charmond, he feels the difference between Grace and Felice. Grace is a country girl. Though she is educated he cannot comprehend him thoroughly. Yet, Felice Charmond is his equal. He wishes to marry her although it is so late (Hardy, 2019: 315).

Next, Mr. Fitzpiers goes to London. When he comes back, he feels that, there are equal people in the city centre. Yet, in Hintock there is not anybody who can comprehend him well (Hardy, 2019: 314). So, he wants to be a part of blindfold humanity who does not like nature. He is the man who caused the death of the woodman South by cutting the old tree and he is the man who separated Grace and Giles. After his wrong choice, he wants to change his decision, yet it is late. It must be noted that Grace, Mr. Melbury, Mrs. Charmond and Mr. Fitzpiers who represent blindfold humanity, all regret about their wrong decisions and when their eyes are opened, they realize the reality and regret more. Yet, Giles Winterborne never regrets. Because, he always makes pure decisions and his decisions never hurt anybody. After their wrong choices, they want to support Giles Winterborne. Yet, it is late for him. He dies because of Grace's love which means nature will also die

because of her love of humanity. Therefore, Winterborne says that “When the sun shines on the North front of Sherton Abbey- that’s when my happiness will come to me!” (Hardy, 2019: 359). It means, Winterborne loses his hope to be happy which also states nature loses her hope to be happy on earth. Although humanity is warned to protect nature, they act vice versa and it is impossible to save nature. Because, sun always shines from the east and it is impossible to shine from North.

Furthermore, Winterborne adds: “I’ll light a lantern.” (Hardy, 2019: 372). So, humanity should also light a lantern for Mother Nature. Everybody should begin from themselves. It is known that every long journey starts with a single step which means every single lantern to save Mother Nature will bring daylight to nature’s misery and darkness.

Through the end of *The Woodlanders*, Grace and Giles Winterborne cannot marry as Grace marries Dr. Fitzpiers. Yet, one evening, Grace knocks the door of Giles Winterborne as it is impossible for her to continue her walk in the woods. He welcomes her in his house. She needs to spend the night there. Yet, social law requires that they should not be under the same roof for a few days as Grace is a married woman. So, Winterborne gives his house’s key to Grace and he spends a few days in a small hut which has not got steady roof or walls. Grace refuses his offer to stay in his house. Yet, Giles Winterborne insists and she accepts his offer. His small hut is not suitable for spending the cold evenings and rainy nights. Yet, he does not want to send Grace and he catches a bad cold. A few days later, he does not answer Grace’s calls and when she goes out to look for him, she realizes that he stays in a small hut which is inconvenient to spend the cold nights. Then, she notices that Giles is fainted because of illness. She calls her husband Dr. Fitzpiers for help. Yet, he cannot cure him (Hardy, 2019: 395). Winterborne dies because of Grace. So, Thomas Hardy concludes his novel *The Woodlanders* as a tragedy of nature’s loss. He explains, nature has not got a divine power to stay alive. She is a living being and if she does not have needed protection from human beings, she dies as Giles Winterborne dies in the novel.

Whereas Dr. Fitzpiers and Felice Charmond have a conversation, Mrs. Charmond thinks that “It is because the world is so dreary outside. Sorrow and

bitterness in the sky, and floods of agonized tears beating, against the panes. I lay awake last night, and I could hear the scrape of snails creeping up the window glass; it was so sad!" (Hardy, 2019: 246). Here it is sensed that she is not blind as the other humanity and she senses "the pain and sorrow in the sky" which directs minds to a worse change in the weather. She feels the approaching flood on the window panes which are the signs of approaching disaster soon. She also senses the agony of Mother Nature which is knocking on Heaven's door. She reveals that it is a painful experience for her. Here the message is comprehensible and humanity must notice the change in the sky and in Mother Nature. If they continue acting as blissful oblivion, there will not be a nature to save and there will not be a future to look forward to. Grace notices that Mother Nature is bountiful towards human beings (Hardy, 2019: 257), so Hardy asserts that Mother Nature is generous to back humanity. Yet, human beings are not as bountiful to give a hand to Mother Nature. They always harm and pollute nature. Yet, they also beg for mercy. For this reason, humanity must be as generous as nature. Then, buds will begin to expand all over the earth as in *Under the Greenwood Tree's* Budmouth and it will also bring happiness to both humanity and Mother Nature.

CONCLUSION

Hardy is an eco-fictionist under the term meliorist. Yet, he is asserted as a pessimist by his contemporaries. To conclude the point, Hardy signifies that when the symbol of nature, Winterborne, dies in the novel, the whole world seems to be a house of death (Hardy, 2019: 403). It stresses Mother Nature's death has a negative effect on every human being. Therefore, the unfavourable flow of nature must be ended according to the novelist. Unless it is stopped, it will be the end of life in global village.

Thomas Hardy who is an acclaimed author of Victorian Age, senses the coming disasters such as the negative ending of global warming and rise of the sea levels and produces novels that are demonstrated as items to awake humanity about global warming and the second flood. When the first flood occurs in Noah's time, there is Ark to save human beings. However, negative results of the first flood are forgotten in the 21st century and the catastrophe approaches again. Yet, scientists cannot succeed in protecting the ozone layer and Mother Nature. Unless the negative condition of nature changes, every human being will suffocate under the rising sea levels and there will not be an Ark or Noah to protect humanity. To stop the negative ending, eco-fiction takes the responsibility of Noah and Ark. Yet, Hardy notices the unfavourable situation of Mother Nature in the Victorian Era. He is accused of being a pessimist by his counterparts and he entitles himself as a meliorist who believes human beings may change the world to a better place with the help of their good actions. Therefore, his meliorism also feeds his being an eco-fictionist since eco-fiction governs human beings to treat positively towards Mother Nature. If visions are cleared, unfavourable situation and the death agony of nature will be noticed by humanity. However, Hardy plants the seeds of eco-fiction in Victorian Age and directs humanity to be tender about the negative ending of nature by idealizing village life in his novels. Because, nature is entrapped in hands of humanity and they are warned about the negative conclusions by Hardy. According to him, the disastrous ending of nature must be ended by the support of humanities' favourable actions. If eco-fiction is strengthened and supported, the strength of unity will be comprehended by humanity and Mother Nature will be saved for the next

generations. Therefore, it must be sensed that nature is not the enemy to fight. The unconscious minds that are in a dead sleep must be awakened to end the negative ending. For Thomas Hardy, every human being is equal and there is not class discrimination as rich and poor, black and white. However, he is resembled to Don Quixote by other Victorian Era novelists as he fights against the windmills and struggles against the current.

In conclusion, eco-fiction is an umbrella term and Thomas Hardy's novels constitute a solid ground for it in the time of Queen Victoria which is evaluated under the scope of meliorism. As far as Hardy is concerned, the doomy flow of Mother Nature must be ended by human beings. If not, Heaven will hold the faithful departed and humanity will not rest in peace. So, Hardy produces several novels about the significance of nature and he leads minds to eco-fiction by idealizing nature which is unfolded and analyzed in the paragraphs above.

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