

Janie's Spiritual Growth in *Their Eyes Were Watching God* -- A Deconstruction Approach

Yimei Jing

School of Foreign Languages and Literatures, Southwest Minzu University, Sichuan 610041,
China

jingyimei202112@163.com

Abstract

The woman image in Hurston's *Their Eyes Were Watching God* is vivid and forward-looking, which lays the foundation for feminism. Janie, the heroine of the novel, achieved spiritual growth by subverting the traditional female image in the male-dominated society. This essay will use Derrida's deconstructive criticism to subvert the binary opposition in the text-older members of a family deciding the marriage fate of the younger generation, the superiority of husband over wife and woman's personal freedom depending on her marriage with a man, analyzing how the heroine deconstructs the traditional ideology in the male-dominated society to realize her spiritual growth and revealing the meaning of the advanced thinking represented by Janie and its social meaning.

Keywords

Zora Neale Hurston; Deconstruction; Binary Opposites; Self-liberation.

1. Introduction

1.1. Zora Neale Hurston and her *Their Eyes Were Watching God*

Zora Neale Hurston was an important writer, anthropologist and litterateur of the Harlem Renaissance in the 1920s and 1930s in the United States. Among her published works, *Their Eyes Were Watching God* is the first black feminist literary work, which is praised as "the classic of black literature and one of the best novels of that period". Sandra Gilbert and Susan Guba, in their review of women's writing, say that American minority women writers "tend to look to a female progeny to discover their own creativity" (Culp 50). Hurston's works are now considered classics of African-American literature, woman's literature and 20th century literature.

Zora Neale Hurston devoted her life to the collection and protection of her nation's traditional cultural heritage. She was very proud of her African American identity. She denied that she was confused by the "double consciousness" of being both American and black. She refused to regard black people as the "problem" of American society, and refused to describe black people as deformed children under the racial system (WEN-Peihong 251). However, after the high tide of Harlem Renaissance, black "protest literature" represented by Richard Wright became the mainstream of black literature at that time, while Hurston's "praise literature" and his works were ignored. It was not until the rise of the black rights movement in the 1960s after Hurston's death that the advanced black national consciousness Hurston represented was discovered. In her works, she profoundly revealed the corrosion of black souls by the racist thoughts of black people who despised their black skin in the black community at that time, and tried to awaken black people's affirmation and love for their own identity.

The forerunner of feminist novel, the classic of black literature *Their Eyes Were Watching God*, combined with Zora's own emotional experience, the story takes place in Florida in the south of the United States (赫斯顿研究, 110). Janie, the protagonist of the novel, has been living with her grandmother Nanny since childhood. She had never known her father, and her mother had been far away from home since Janie was a child. Nanny was a former slave who was repeatedly raped by his white masters. She felt deeply that black women were oppressed by both white men and black men. She wanted Janie to live a rich and safe life. Nanny married her to Logan Killicks, a middle-aged farmer who owned 60 acres of land. Logan treated Janie like a servant, bought a mule and sent her to plow the land. The dull, loveless life of the marriage was a great disappointment to Janie. She realized that "marriage does not produce love." Her first dream was a burst. Then Janie met Joe who was like a white horse who Janie thought can save her from a loveless life and give her a new one. So she left the farm with Joe and went to Eatonville, an all-black town. Yet he also failed to treat Janie equally. Later, she met Tea Cake, a young man who was 12 years younger than her. They talked well. Tea Cake treated Janie equally, encouraged Janie to live for herself, and helped her find self-respect and her own voice. Later, when a hurricane comes, Tea Cake was bitten by a mad dog in the flood for Janie's safety and suffered from rabies. Tea Cake, in severe paranoia, tried to shoot Janie with a gun. Janie, in order to defend herself, had to shoot him and killed him. In the end, the court acquitted Janie and Janie was back to single.

1.2. Literature Review and Research Rationale

In existing studies, the domestic research of her work is mainly divided into three phases; the first one focuses on the introduction of the writer and her works; while during the second period, more approaches and perspectives are applied to produce deeper research. In this period, most scholars focus on the perspective of feminist criticism, and discuss the perspectives of Hurston's creation, race, themes, characters, narrative strategies, the relationship between her works and writers, and the influence of Hurston on African-American female writers; in the third one, the study is more widened and expansive. In this period, there are more diversified perspectives and research themes, such as the perspective of genre, Bakhtin's carnival theory, multi-modal of narratology, new historicism, archetype theory, film inter-textual analysis, male image analysis and other more diversified perspectives. In foreign studies, critics also start from a variety of critical perspectives, such as feminism, new historicism, African-American criticism, post-colonial criticism, political criticism, cultural criticism and language style.

In short, the critics' comments on Hurston and *Their Eyes Were Watching God* are colorful and show strong vitality. The novel is now a common text in Afro-American studies, American Studies, English departments, and woman's study courses. The popularity of this novel is partly due to its breadth and depth, and partly due to the deepening of critical research.

But the appreciation of this story from the perspective of the deconstruction of Logo-centrism is not common. Derrida's deconstruction theory is to unravel the western way of thinking for thousands of years-the logos centralism thought way. In his perspective, the basic principles of this way of thinking are: (1) dividing things into two halves, A and B; (2) It is believed that one party decides the other party's hierarchical relationship, such as A decides B or B decides A; (3) Each party is considered to be intrinsically unified, self-contained and homogenous. Based on this way of thinking, westerners have always believed that things and the world are unified based on some center. So far, it seems difficult for western scholars to make a precise definition of the concept of Deconstruction. However, post-structuralism is the rise of the floorboard of the mixture of various theoretical criticism thought after the structuralism decline. The thoughts of these theories advocated the elimination of binary opposition, against any center and fixed mode. Among the thoughts of post-structuralism theory, Derrida's deconstruction

theory is the most prominent one, and an important feature of this theory is anti-logocentrism. Derrida wants to eliminate this center, because in the view of post-structuralism, the interpretation of language is endless, and deconstructive reading is diversified and not ultimate.

1.3. Research Purpose and Research Significance

Based on scrupulous reading of this story, it is obvious that the most striking and explicit message showed through the systematic arrangement of various elements of a fiction is the revitalization of a woman's freedom and independent personality. Janie's marriage is set as an indispensable part throughout the whole story. It is her constant pursuit of her wishful marriage and ideal bee-like partner that help her confronted with those realistic problems and troubles in the man-dominated marriage. But that does not prevent her from pursuing that ultimately ideal marriage. Looking for the horizon with hope and courage, she finally found it or in another way she happened to meet her white horse. Still there are also problems existing in the ideal marriage. Those problems and troubles Janie met are what my paper is going to analyze. Those problems are as follows: in the first marriage, why Logan was so stubborn and takes it that Janie not only works in the house but also should work in the field with a mule for granted; in the second marriage, why Joe Starks is nonchalant to Janie but has the proclivity to "hide" Janie like something he owns or property he bought; in the third marriage, when it comes to racial prejudice from Janie's friend, why Tea Cake slapped Janie out of the reason that she is said to be obedient to him. Those problems my paper is going to research might be common because a lot of academic papers and books have analyzed them through various perspectives. The point view of deconstructivism is to challenge and doubt those long-term conventional ideas and behaviors. It does not mean that that kind of thinking way is not palatable. It means people are easy to internalize it as a standard, overlooking some possible aspects of the thing which can regenerate new meanings when escaping from the impact of those long-term conventional ideas. This can also be an approach to the interpretation of this story. When we are confined to the text, it is these overthrow or subversion of conventional values and ideas represented by the men by Janie's revolt in her three marriages that the climax of the story reaches its height. When we spread such revolt to the real human being world, it becomes the methodology provided to those who needed at home, in company, in job employment and at salary treatment and so on. Through this way of thinking, we would not easily stuck to a situation but quickly change our habitual way of thinking to solve the problems.

2. Deconstruction in *Their Eyes Were Watching God*

At the start of a concrete analysis of the novel's Logo-centrism and its deconstruction, it's necessary to summarize the deconstructions which are divided into three categories: to deconstruct the existing binary opposites-elder member of a family deciding the marriage fate of the younger generation, the superiority of Janie's husband over Janie and woman's personal freedom depending on her marriage with a man.

2.1. Binary Opposites in the Text

Created by Zora Neale Hurston, Janie, the heroine of the novel, acquiesces to accept the central ideology of Western metaphysics. This tacit acceptance is due to Janie's life background. Janie, an orphan who did not know his parents at birth, was brought up by her grandmother, who inevitably influenced Janie with traditional values. It is under the influence of traditional thoughts represented by her grandmother that Janie's natural rebellious character provides a foundation for her deconstruction of traditional thoughts on her growth path. Once such rebellious behavior starts, she will continue to rebel until the end of the novel when she finally achieves spiritual liberation and growth. When she was growing up, every rebellion represented a confrontation with conventional ideas. The paper identifies three key acts of

rebellion along Janie's path. Janie's first rebellion is the deconstruction of the traditional binary opposition described in the novel, that is, the marriage fate of the younger generation in a family is decided by the elders. Janie lives in a matriarchal family. Especially in the era of Janie's birth, women were not only oppressed by men, but blacks were also subjected to racial discrimination by whites. Within the black collective, there were bad habits of black men to suppress black women and complex problems of class conflict. Janie completes her rebellion by escaping from her grandmother's arranged marriage, challenging and deconstructing the inherent traditional behavior and practice. Janie's second treason was that she dared to put forward her opinions to her husband who was a mayor in her second marriage. In particular, Janie could not stand her husband's desire to control and dared to openly talk about her husband's shortcomings. First of all, Janie not only challenged the traditional idea that women are subordinate to men and that men are superior to women by breaking the silence, but also expressed her own ideas and values through words. This behavior was not only incomprehensible to ordinary people at that time, but also caused her second husband's incomprehension, so that he suffered physical and mental damage and eventually died of illness. Janie's third rebellion was more spontaneous than before. The internal cause is that at the critical moment when Teacake was about to shoot her for mad dog disease, she rationally shoots Teacake to avoid the heart-stopping disaster. Janie's growth has reached a maturity stage. Her two rebellions had already brought the foreshadowing of her future. She is neither an innocent victim nor a lamb waiting for fate. The result of qualitative change caused by quantitative change seems to be carefully arranged in the author's pen, but in fact, such qualitative change can happen at any time in Janie's future life path, which reflects Janie's spiritual growth by means of occasional events. The sweet love between Janie and Teacake does reflect the sweet love between the yearning bees flying around the pear flowers under the pear tree when Janie was young. However, the same thing between Janie at this time and Janie in the past is always rebellious and always on the way of growth. Sweet love is not the end of her growth path, she did not lose in the critical moment to sacrifice herself. The end of Jane's third marriage also deconstructs the traditional idea that a happy marriage determines a woman's freedom. The end of Janie's third marriage tells readers that woman's liberation is always to rebel and grow up.

2.2. Deconstruction of the Traditional View of Marriage and Love Represented by Nanny

2.2.1. Nanny's Decision

Janie's grandmother, Nanny, realized how serious the problem was when she discovered Janie was dating and kissing a man named Johnny Taylor. In the grandmother's view, her granddaughter is ignorant and incapable of judgment, and she is likely to repeat her own suffering. Janie and Janie's mother were both the result of white men and black men insulting women. Nanny stubbornly stuck to her decision. When she found out Janie was dating on that guy who is likely to trod Janie, she immediately arranged an marriage for her. But the grandmother did this actually out of an consciousness of an oppressed female black slave. Her grandmother had experienced the trauma of slavery, and that trauma was seared into Nanny's consciousness. She had nothing to hope on her daughter, and the only hope she could bear for was her innocent granddaughter. She had paid her hurt and the price so she aimed to impart these lessons to Janie. Nanny hit the ceiling when he found out Janie was dating. From Nanny's words and actions on this issue, including her hitting Janie and then talking to her, it is revealed that Nanny's personal view of love and marriage, as a slave, is actually passive. That is the view of black female slaves under the influence of that era. Women in marriage are generally not free, subservient and abused not only by the white man, but also oppressed by the black man. Under this double oppression, there is no resistance, only silence. Nanny has learned from her

miserable life that women are 'mules' for men to burden and ravage. Life experience tells Nanny that neither a white man nor a black man will give true love to a woman, and it is impossible to give true love to a black woman (WU-Yanmei 167). Therefore, under the influence of such ideology, arranged marriage became the best option that the grandmother thought could save Janie from the same suffering. The man Janie will marry met Nanny's needs, in Nanny's view providing Janie with her the basic and the least security-- the 60 acres of land and a house.

2.2.2. Janie's Rebellion

Janie is skeptical of her grandmother's arrangements and the marital values she has passed on to her. Subconsciously, she knew that that was not the marriage she wanted. It is intolerable and unacceptable to marry an old man whom she has never met and has to live with him on the mere condition of a house and 60 acres of land. Under the flowering pear tree what marriage Janie yearned for is a two-way attraction and rush and the active pursuit of her own love. It is not blind for a certain purpose or to meet a certain need of life. Here, the love Janie yearns for is active and free. This right of initiative and free choice represents the self-awareness of the responsible attitude towards a marriage, the reasonable use and distribution of resources, love of life and self-understanding. In Janie's arranged marriage, a woman with a clear sense of self was forced to be ordered and arranged by her relatives, so it was difficult for her to maintain her love for life, self-understanding and responsible attitude. Even though after marriage, as Janie says to herself that there will be love between two people in a marriage with the passage of time. But truth is that sharp conflict between her and Logan disappointed and disillusioned her. In the novel, the character of Janie is set as a female character who is brave with strong self-awareness and bold practical actions. So Janie mercilessly rushed to her second marriage.

2.2.3. The Comparison of Marriage Concepts

To sum up, there are two totally different attitudes towards marriage and love. One is arranged marriage in the name of love, which is represented by Nanny. The other is the two-way marriage of choice represented by Janie. An escape from arranged marriage is a challenge to the traditional view of marriage and love, a shake to the traditional concept, and a subversion and deconstruction to the ideology that women are subordinate in the patriarchal society, and men are in the dominant position while women are in the secondary position. This subversion has great social significance. First, it is a kind of enlightenment in people's thinking. Second, it expresses the basic freedom of women. Third, the impact of gender discrimination is discouraged. In this deconstruction, Janie's self-consciousness is very important from the very first beginning. It is her self-consciousness under the pear tree at the beginning that makes her realize that she has the right to choose freely.

In order to search self-expression In white-dominated society, Afro-Americans resort to communicate with nature. " Struggling against the cage of patriarchal society, Janie contributes her rights of being a black woman in a society where woman tends to be silent. Firstly, Janie holds a totally different idea of black female identity, which is revealed in the image of the pear tree. The tree gives Janie a Janie desires a bee-man to be her husband to find her true self in the happy marriage. Logan Treats her more as his slave following his order obediently than his equal partner. Therefore, Janie is disillusioned that the marriage without love is not equivalent to what she imagines under the blossoming pear tree. Janie finally leaves Logan and marries Joe Starks to continue her pursuit of her true self in a real folk culture (QIAN-Qiuyue 168). The first deconstruction is reached as Janie's first marriage ends and her second marriage begins.

2.3. Deconstruction of Gender Inequality in Janie's First Two Marriages

2.3.1. Disillusionment in the Second Marriage

However, Starks take a totally assimilate attitudes toward the white culture and deprives Janie of right for self-expression in the black community by regarding her as a doll. Apparently, Starks

is not her bee-man and she cannot find egalitarianism in the marriage (QIAN-Qiuyue 169). In Janie's second marriage, she was also subjected to different forms of gender discrimination. But the difference is that she chose this marriage on her own, on the basis of overturning the traditional view of love and marriage and on the basis of her active choice. The reality of the second marriage gave Janie deeper thoughts, especially on the equality between men and women in marriage. In this novel, Hurston wrote that "Janie loved the conversation and sometimes she thought up good stories on the mule, but Joe had forbidden her to indulge. He didn't want her talking after such trashy people." and "This business of the head-rag irked her endlessly. But Jody was set on it, her hair was NOT going to show in the store" (55).

Janie couldn't stand Joe because he wouldn't let her laugh at people's jokes, wear her hair down in front of men and ordered her to cover it with a hijab, and so on. Joe enjoys control of Janie. The novel also shows that Janie herself is particularly disgusted by these behaviors. This is her attitude towards her husband's restraint of her basic rights. She is very objectively and consciously aware of this, and begins to think that this unequal treatment is not the pear-flower love that she yearns for. "She had no more blossomy openings dusting pollen over her man, neither any glistening young fruit where the petals used to be. She found that she had a host of thoughts she had never let Jody know about. Things packed up and put away in parts of her heart where he could never find them. She was saving up feelings for some man she had never seen. She had an inside and an outside now and suddenly she knew how not to mix them," writes Hurston in this novel (72).

2.3.2. Problems behind the Broken Marriage

However, the idea of gender inequality represented by Joe and Logan under the traditional patriarchal concept is exactly what Janie once again tries to resist and subvert. Logan was a victim of racism and a representative of male hegemony. In his mind, black people were mules in the world and should quietly play the role of cattle in white land. On the other hand he treated his wife as a mule, enslaving her by word and deed, as a white master had treated him. To Janie, he is also a representative of male hegemony. Marital life is a typical barter mode in a male hegemony society. Janie is merely a materialized object and the other (CHEN-Rongdi 75). Behind the gender inequality in marriage is the continuation of the grief of anger and hatred, but women became the unfortunate punching bag, and that's exactly what a woman can't stand, who has sound mind and in her own growth path of exploration, is brave to face, resist and subvert inequality, so she continued to choose the second marriage to continue her exploration of the path of love and the road of growth and the road to pursue the equality of men and women.

He's neither black nor white. Under the appearance of black people's thoughts and behaviors are white people's patterns, and their bodies are "fat like rich white people". He is deeply influenced by the domination of various white privileged classes and hopes to be the same as white people (HE-Qin 7). Joe Starks, black appearance with white soul, he is ashamed of their dark skin and appearance and they are very much in love with white values and ways of life. Janie's second husband was typical of the black middle class that embraced white values and ways of life during the mass influx of blacks from the rural South to the cities in the early 20th century. Under the influence of the white mainstream culture, he is a man whose soul has been mixed. Joe manages his relationship with Janie with the traditional patriarchal centralism in the white culture. He imposes a series of rules on Janie, elevating her so high that no one is allowed to override her as the mayor's wife. He loves money and control of power, and sees Janie only as a tool to help him manage his fortune and consolidate his power. Janie soon realized that Joe was giving her a different kind of control. He stressed his ownership of Jannie, even requiring her to wear a headscarf in the store and not allow her to express her opinions in public. If a person lost his voice, no voice, also means that the loss of self. In pursuit of independence, Janie broke out in silence and began to bravely contradict Joe in public, using her voice to express her

contempt and resistance to the male hegemony represented by him (HE-Qin 8). With her words of condemnation, she severely hit Joe's selfishness, narrowness and self-importance, severely wounded Joe's vanity, shattered his authority in family and town, and killed him with her voice. On the night after Joe's funeral, Janie burned all the headbands that Joe had forced her to take to hold her hair. The headbands symbolized the bondage of her second marriage and, on a deeper level, the oppression of women in patriarchal society. The burning of the headband marked the beginning of Janie's transition from a silent appendage to a new black woman who knows how to defend her voice (Awkward 80).

Janie's thoughts and words subvert the male chauvinism of the black and white people. She can resolutely leave Logan, openly challenge the traditional concept of male and female inequality represented by Joe, continue to realize the road of Self-liberation, and at the same time deepen her thinking on the nature of marriage. Marriage is not only a voluntary choice, the marriage of men and women should also be free and equal and this is the basis of a happy love.

2.4. The Deconstruction of Traditional Concept that Female Emancipation Relying on Couple Relationship in Janie's Third Marriage

2.4.1. Implicit Forms of Inequality in Marriage

Janie's third marriage is the sweet, free pear - bee love she yearned for. After being oppressed by more than 20 years of unequal marriage, she experienced for the first time the long-desired happy feeling of equality between men and women (谈《他们的眼睛望着上帝》的女性主义意识, 76). Her third husband satisfied Janie with the freedom and respect she had never had before, and gave her the love she yearned for as sweet as that one between the pear flower and the bee. "Folks seen you out in colors and dey thinks you ain't payin'de right amount uh respect tuh yo'dead husband." "Ah ain't grievin' so why do Ah hafta mourn? Tea Cake love me in blue,so Ah wears it. Jody ain't never in his life picked out no color for me. De world picked out black and white for mournin',Joe didn't. so Ah wasn't wearin'it for him. Ah was wearing'it for de rest of y'all,"writes Hurston (93). The conversation between Janie and her best friend is that the bright colors Janie wore after the death of her previous husband were considered an act of disloyalty to her previous husband. But Janie boldly shows the difference between the two husbands. The former does not respect Janie's preferences and feelings, while the latter not only respects but also understands and supports her. It obviously shows that Janie yearns for and cherishes the present love. She is not afraid of other people's opinions and boldly pursues her own passion,which is valuable as well as courageous.

However, in the seemingly perfect marriage life, there are also the existence of traditional prejudices and concepts and the generation of contradictions between husband and wife. But the inequality between men and women in this third marriage is not as sharp as it was in the first two marriages. The conflict is so subtle that the author doesn't even bother to write about Janie's reaction and attitude to it. But just like this subtle discrimination did not really achieve Janie's complete Self-liberation. The death of Tea Cake at the ending of the novel does not only overturn the idea that the respect of marriage and love should have the thought of happy endings, but also subvert mentioned traditional concepts of sublimation and the concept that women cannot have the freedom to choose marriage and grow continuously in the marriage without relying on their relationships with men to realize self liberation and to form independent personality.

2.4.2. Woman's Complete Self- realization through the Denial of Any Form of Sexual Discrimination

Small contradictions and accidents in the marriage of Janie and Tea Cake are the focus of the analysis, which is where the deconstruction reaches its peak in the novel. The first conflict is about Mrs. Turner, who runs a restaurant. "Janie becomes friends with Mrs. Turner, who runs

a restaurant, and has a lot of friends, but Mrs. Turner has racist ideas and hates black people, including Tea Cake, and she wants Janie to draw a line under black people. Janie, however, disagrees. Mrs. Turner was willing to make friends with Janie because Janie had light skin and white features. Tea Cake was very unhappy to hear their conversation and hoped that Mrs. Turner would never come home again. One day, Mrs. Turner arrives with her brother, whom she introduces to Janie. Tea Cake was furious and slapped Janie across the face” (谈《他们的眼睛望着上帝》的女性主义意识, 77). “Not because her actions justified his jealousy, but because he gave vent to his inner fear, and it comforted him to be able to hit her, to feel that he still had control. It wasn't bad at all. He just slapped her a few light slaps to show that he was the one calling the shots” (Hurston 218).

The novel does not describe Janie's conscious thinking and resistance after the contradictions in the third as described in the first two marriages. Such a plot is set for the occurrence of accidents and disasters and the death of Tea Cake in the future. It can be said that such implicit inequality bred the death of Tea Cake later, and it was the death of Tea Cake that achieved Jannie's final liberation. Only complete equality and respect for women could liberate women. In addition, when Tea Cake gets sick after being infected with rabies and tries to shoot Janie, Janie's defense also reflects the theme that women and men have absolute equal status. “In his delirious state, he took a pistol from under his pillow and pointed it at Janie. At the moment. Janie, in self-defense, picks up a rifle and both guns are fired almost simultaneously. Tea Cake missed Janie, and Janie hit Tea Cake” (谈《他们的眼睛望着上帝》的女性主义意识, 78). “Janie's need to be free and expand her horizons more than she needs love -- a theme that will recur, especially as the novel ends by eliminating the romance with Tea Cake, cutting the romantic hero out of the heroine's life and making him stronger rather than weaker. Here Hurston is consciously turning his back on the traditional happy ending of fiction” (Clair 60). The third deconstruction in the novel is the deepening of the theme of the novel. This deconstruction is implicit in the text, and it is reflected in the subtle decisions made in the critical moment. However, it achieves the maximum deconstruction of the traditional concept that the final and complete liberation of women is independent of the marriage relationship between men and women. “Hurston is inclined to think that the outcome of this third marriage shows Janie's development from "mule" and "caged bird" to an independent, independent and self-reliant capital "man" ” (谈《他们的眼睛望着上帝》的女性主义意识, 79).

3. Conclusion

Their Eyes Were Watching God explores a very profound issue about female independence and temperament. In the story, strong and indomitable Janie will also persistently pursue herself in face of the adversity. In the process of growing journey and waiting, Janie really proved herself to everyone and was reborn. Hurston does not simply tell the story of Janie's life. She is telling all black women and those who are being oppressed, encouraging them to stand up bravely and find their true self. “Black women are not subordinate to anyone, they are human beings. The protagonist Janie, through a failed marriage and resistance, finally gained the freedom and liberation of women, and truly realized the life experience of dancing with the pear tree” (TIAN-Geng 158). Deconstruction analyzed in this paper as well as existing in this novel to keep the original self-consciousness and thinking pattern is to break the traditional concepts under the impact of the slavery oppression that hurts black people and influences their way of thinking. So when it comes to the decision-making of Nanny, the grandmother, the arranged marriage is imposed on Janie who is on the contrary unwilling to be constricted and become one of the victims of slavery. So she escaped from Logan, free from the control of Joe who is the quintessence of the black middle class with white values and male hegemony and lifestyle, and

free from the control of the new black male image in marriage, Tea Cake, realized complete independent personality and Self-liberation, and returned to the state of being single.

So this is about the appreciation of this text from the perspective of Deconstruction. When we apply this kind of methodology into our realistic life, it directly provides methodology for those who are in need of solutions. There are a lot of different versions of "Janie" in real life, they are more or less suffering from choices suggested by relatives and the choices made by her own, the problem is that overbalance of each side is not palatable. Maybe obedience in front of your relatives with the contemplation in your mind can produce the best choice. And the rest is left to integration. In my view, this is the proper way to solve the conflict between ideas represented by young generation and conventional stereotypes by old generation. Before being in a marriage relationship, thinking twice before acting is necessary. I do admit we learn a lot from Janie's growth journey and I do appreciate her audacity to move so quickly to the next marriage relationship to experience more. That is probably under the impact of the whole background where slavery and hierarchy were dominant. Janie was not overwhelmed by it, instead she abandons and gets into a marriage until she wins her fate and time. And she has the thinking way of deconstruction to realize her independence and her maturity. This paper not only finds the deconstruction place in the story, but also refines the ideology of deconstruction that can be used in many aspects in real world.

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