

The Eventually Lost Wind: A Marxist Interpretation of *Wuthering Heights*

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Abstract: Emily Brontë's *Wuthering Heights*, as a representative novel in the transformation of British society in the 19th century, reflects the transition of English literature from romanticism to realism. "Wind," as an important image, appears many times in the novel, runs through the full text, and has important symbolic significance. From the howling wind accompanying Heathcliff's appearance to the resentment of the wanton wind beating Thrushcross Grange during his revenge, to the wind calming down after Heathcliff's death, the raging wind is completely integrated with the characters of the novel. Its rise, roar, and calmness all reflect the author's thoughts on the social reality such as the violent resistance of the yeoman class, the contradiction and union between the peasant group, the land aristocracy and the bourgeoisie, and the gradual annihilation of the yeoman class by the capitalist trend. This paper intends to discuss the image of "wind" in the novel, analyze the theme from the perspective of Marxist criticism, and try to reach the following conclusion: "wind" represents the power of the yeomanry class headed by Heathcliff. It is revolutionary to some extent, but it also has the inherent weaknesses and limitations of the yeoman class. The failure of the yeoman class has its profound social reasons and historical inevitability. At the same time, it also enlightens us that in a capitalist society, the poor people will never get real democracy and freedom.

Keywords: Marxism; Wind; Yeomen; Class struggle; Violent revolution

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1. Introduction

"Wind," which appears many times in *Wuthering Heights*, the masterpiece of Emily Brontë, has strong and profound symbolic significance and constitutes a metaphor for the protagonist's psychological state, social position, and destiny. The title of the novel, *Wuthering Heights*, uses the word "wuthering," the sound of "wind" in its turbulent flowing state, which has revealed the core of the novel. All kinds of "wind" and the tangible or intangible objects with shaking power run through *Wuthering Heights*, from the violent wind howling wildly, to the creaking windows hit by the wind, the earth-shaking thunder and lightning roar, to the angry curse and hysterical roar of the protagonists... These are the spirit of the turbulent wind, an impassioned chorus, the wind from the wilderness and the soul. They suggest the violence and alienation of the protagonist in the novel and the inseparable relationship between him and the roaring wind. The howling wind is closely related to the three important turning points in the novel. It is not only a reflection of Heathcliff's mental course and life situation, but also a symbol of Heathcliff's life of struggle.

2. A sudden howling wind: Prelude to struggle of a yeoman

Heathcliff breaks into the enclosed small world composed of *Wuthering Heights* and Thrushcross Grange like a sudden wind, and the people in this world obviously do not welcome him. They oppress and torture

him and shut him out, which makes Heathcliff, who is directly threatened by survival, begin to recognize the essence of exploitation of the upper class and prepare to give up his illusions and put up resistance.

2.1. Impact of environment on yeomen

The enclosed world composed of Wuthering Heights represented by the traditional land aristocracy and Thrushcross Grange represented by the industrial bourgeoisie is the epitome of the British society in which Emily Brontë lives. With the advancement of the industrial revolution, the British society enters the transformation period of capitalist society in great strides. The development of large industry mercilessly attacks and excludes the living space of yeomen. At the same time, they are exploited by the traditional aristocracy and bourgeoisie and fall into a difficult and precarious situation.

Wuthering Heights is not only a symbol of traditional aristocracy, but also a representative of feudal society. As a semi proletarian farmer who suddenly breaks in, Heathcliff is discriminated against and abused here. As a self-conscious ancient decent family, the Earnshaw family is naturally socially exclusive. It is a habitual thinking for them to oppress the bottom class for many years. The past “riots” of many farmers have also proved that what they fear most is the resistance of the bottom class, just as Wuthering Heights itself is a closed farm where “the narrow windows are deeply set in the wall, and the corners defended with large jutting stones”^[1], it naturally resists the sudden intrusion of Heathcliff, a wind from the wilderness representing the yeoman class. The turbulent social environment makes people in the villa more afraid of the subversion of their social status and living space, and instinctively want to “drive” the wind out of the window. However, Wuthering Heights, which is a tangible entity, cannot resist the entry and penetration of the invisible “wind,” so the people of the Earnshaw family can only torture and exploit Heathcliff by cruel means to prevent him from resisting and retaliating. People of aristocratic families in this traditional land are afraid of Heathcliff “blowing up” the original order and rules, regard him as a stumbling block, refuse to accept and admit him, they torture, oppress, and exploit him. As the novel clearly points out, Hindley’s habitual humiliation of Heathcliff is “enough to turn a saint into a devil.” Even Nelly, who hates him, admits that he suffered inhuman treatment at Wuthering Heights. At the same time, Heathcliff is deprived of the right to education and reduced to working on the farm. He is oppressed by work all day. “Continual hard work, begun soon and concluded late, had extinguished any curiosity he once possessed in pursuit of knowledge, and any love for books or learning”^[1], in this way, Heathcliff lives a life that cannot be educated and suffers from work in the villa.

As a symbol of the emerging industrial bourgeoisie, Thrushcross Grange is the epitome of machines replacing manual work. Relying on the superior conditions of machine production, the bourgeoisie defeated the feudal economy and small commodity economy and established its dominant position. The bourgeoisie who were aware of the benefits naturally continued to carry forward industrial production. As a result, machines gradually replaced manual labor, and the living space of the yeoman with low productivity was more seriously squeezed^[2]. Thrushcross Grange has typical capitalist characteristics. The crimson carpet, tables and chairs covered with crimson covers and glittering chandeliers all reveal romantic materialism. What these capitalist assets fear most is the wild wind like Heathcliff, which will overturn the carpet and shake the chandelier, making this exquisite house of materialism chaotic. The Lintons are afraid that Heathcliff would take class-revenge like the peasant group in the society at that time. They are afraid that Heathcliff, an uneducated and culturally ill-bred farmer, will threaten and rob their property and power. Therefore, they are very resistant to Heathcliff’s entry into the grange, even at the expense of letting out dogs, closing doors and windows, and treating him savagely, in order to prevent this wild wind from entering the home, disturbing the peace and stirring waves. Therefore, Heathcliff can only observe the “harmonious” coexistence of the Lintons through a rolled-up curtain corner through the huge glass window all night. The wind of the wilderness hovers around Thrushcross Grange and does not want to leave for a

long time. Thrushcross Grange, which is more tightly closed than Wuthering Heights, is constantly vigilant against the sweeping and rebellion of Heathcliff, a wuthering wind representing the yeoman class.

Heathcliff, who is constantly bullied and humiliated at Wuthering Heights and Thrushcross Grange, gradually realizes that this emerging social formation means only deeper oppression and exploitation for the owner farmers, and his work does not receive due remuneration, nor does he get the improvement of material life and the promotion of social status. The declining living environment makes Heathcliff gradually disappointed and disgusted with the Earnshaw family and the Linton family. He realizes that he needs to resist in order to defend his rights.

2.2. Awakening of a yeoman

Heathcliff, who is oppressed and tortured excessively, gradually begins to wake up. He begins to resist and struggle to show upper class his demands and resentment. But this time, his purpose is only to seek communication with the authority and does not want to overthrow the existing social system and the rule of the upper class.

Heathcliff carries out some “violent” acts in order to retaliate and resist, but these acts only look frightening but do not cause any substantive harm. He kicks Hindley in the stable and throws hot applesauce on Edgar’s face. He uses foul language and is unkempt all day. He wants to draw other people’s attention and let others see his pain and anger. He just wants these upper authorities to acknowledge his demands and seek living space. Old Earnshaw, the authority in Wuthering Heights, realizes Heathcliff’s strong rebellious spirit and constantly resolves any conflict between Heathcliff and them. He tells Hindley not to “bully” Heathcliff and Nelly to treat Heathcliff and other children equally... Old Earnshaw appeases Heathcliff to a certain extent and maintains the relative order of this closed society for some time. Heathcliff’s motives are also achieved, so he does not make further “excessive” resistance. The inherent closed and conservative characteristics of the yeoman class make Heathcliff easy to meet the current situation. As long as he is not bullied by others, he can comfort himself and achieve self-liberation without thinking deeply about the next steps.

However, after the death of Old Earnshaw, this seemingly harmonious world obviously cannot stay peaceful. No upper authority cares about Heathcliff’s demands. The rest of the people are even more oppressing, constantly humiliating him, deliberately emphasizing his status as an underclass, further arousing Heathcliff’s resentment and dissatisfaction. But at this point, he still has a little illusion about the upper class, still hopes for the kindness and sympathy of the ruling authority, and thinks that seeking peaceful communication with the authorities can still solve problems. However, it is obvious that everything in this closed world has quietly changed. The bourgeoisie who has completely torn off the mask of hypocrisy will only further exploit the yeoman group.

3. Primitive wind with a wild nature: Development of the struggle of a yeoman

Catherine’s departure and the vast world outside the villa make Heathcliff, the howling wind finally show his primitive wildness. He strengthens his determination to carry out violent revolution, changes from the semi-proletariat-pursuing reformism to the complete proletariat, and retaliated till the end with the unique excitement of yeoman, bringing down the “upper class.”

3.1. Incentives for violent revolution of a yeoman

As the daughter of Earnshaw family, Catherine is the member with the least economic autonomy. In essence, she can also be regarded as a proletarian. This is why, like Heathcliff, she likes to be accompanied by the wind of the wilderness. Even her character is as savage and free as the roaring wind. The author uses love to connect the two, asks Catherine to say: “he is exactly the same as me,” and regards Catherine as another

Heathcliff. To a certain extent, their spirit and soul are interlinked. The failure of Catherine's utopian assumption is exactly like Heathcliff's failure, which also makes Heathcliff realize that the bourgeoisie will not give up its inherent interests, and that strengthens his determination to carry out a violent revolution. Catherine naively places her hopes on the bourgeoisie, but the final result is to be assimilated and die with regret. The careful care Catherine received in Thrushcross Grange after her injury makes her deceived and cajoled by the hypocrisy of the bourgeoisie. Therefore, when Edgar proposed to her, a beautiful blueprint comes to her mind. She simply thinks that after marrying him and obtaining a contract, she can use the money to help herself and Heathcliff, so that he can "stand up and no longer be bullied by Hindley." Therefore, when she steps into Thrushcross Grange, she thinks that Edgar and Heathcliff will reconcile and achieve class harmony and cooperation, but instead it results in Edgar's encirclement and Heathcliff's hatred. Catherine does not correctly judge the situation, but simply designs an ideal picture. She thinks that the small society composed of Wuthering Heights and Thrushcross Grange will operate according to her plan, so that she can immediately realize an ideal world where everyone is equal, without class oppression and exploitation and without the disadvantages of capitalism. However, she underestimates the desire of the bourgeoisie and is not aware of the fundamental opposition between the upper class and the lower class. The bourgeoisie will not easily give up their interests, they will not automatically withdraw from the stage of history, let alone abide by the utopian distribution according to one's needs. Secondly, class differences are not so easy to eliminate. When Catherine chooses to step into Thrushcross Grange, in essence, she is standing against Heathcliff. No matter how close her soul is to Heathcliff and how much she wants to go back to her past life, she has indeed been absorbed and assimilated by the bourgeoisie, so she essentially represents the interests of the bourgeoisie at this point ^[3].

Of course, Catherine's "struggle" is not meaningless. She saw the exploitation and oppression of the bourgeoisie on the bottom farmers, realized the injustice brought by private ownership, but just chose a wrong path. To design, discuss, and practice socialism without class struggle will only turn a good idea into empty talk, which is an immature idea ^[4]. In my opinion, what she said before her death, "And that wind sounding in the firs by the lattice. Do let me feel it – It comes straight down the moor – do let me have one breath!" ^[1], shows her disillusionment and represents her expectation of "another-self" Heathcliff. She hopes that he can sweep Thrushcross Grange with a violent revolution and overthrow the rule and exploitation of the upper class like the wind of the wilderness, with courage and unstoppable power, so that herself can return to the happy girl who was accompanied by Heathcliff in the wilderness.

The failure of Catherine also makes Heathcliff realize that it is impossible to make the bourgeoisie sacrifice their inherent interests. He must give up his fantasy and rise up to resist, so as to remove the shackles bound on himself. On the night Catherine chooses to marry into Thrushcross Grange, Heathcliff has a premonition of the failure of this "struggle." He begins to really wake up and realizes that he needs to resist in a more radical way, so he chooses to leave Wuthering Heights with pain and hatred and embark on the road of real "revenge." On the night of Heathcliff's disappearance, "...the storm came rattling over the Heights in full fury. There was a violent wind, as well as thunder, and either one or the other split a tree off at the corner of the building: a huge bough fell across the roof and knocked down a portion of the east chimney-stack, sending a clatter of stones and soot into the kitchen fire" ^[1], the protagonist's anger and dissatisfaction echoed over the villa with the howling wind. At the same time, the wind also implies that he sees the darkness and "cannibalism" essence within the capital society, and realizes that the "superior people" will not have real sympathy and compassion, and this unfair social system needs to be overthrown with a violent revolution. At this time, Heathcliff is no longer the wild boy who only releases himself on the moor. The strong wind in the wilderness begins to roar, sweeping Wuthering Heights and Thrushcross Grange, and is about to bring unexpected destructive power.

3.2. Transformation of class consciousness of a yeoman

Catherine's failure makes Heathcliff embark on the path of violent revolution. He is inspired outside this enclosed small world. This suddenly powerful wind begins to sweep Wuthering Heights and Thrushcross Grange, wreaking its power in the Heights, roaring furiously and thundering with lightning. The wind is Heathcliff's angry and howling soul, and it is also a force that wants to destroy the bourgeoisie or landed aristocracy.

Heathcliff, who chooses to leave, no longer closes himself in the villa, but goes to experience the wider world outside. He sees the proletarian revolution in full swing outside, sees the failure of peaceful reform again and again, and is inspired by the passionate, enthusiastic, and impulsive spirit of romanticism, which makes him fully realize the necessity of revolution. Being rejected by the Linton family on behalf of the bourgeoisie and unable to seek communication, Heathcliff chooses a more radical way. The unique coarseness and primitive passion of yeoman also contributed to this thorough violent revolution.

Heathcliff, deprived of the means of production, gradually transfers from a semi-proletariat and petty bourgeoisie to a complete proletariat. He also changes from a "peacemaker" who tries to eliminate the "bad" aspects of capitalism with reformism to a "main force" in class struggle to overthrow bourgeois rule. Heathcliff is the "son" of the wilderness. He likes to run freely in the wilderness. This wilderness not only nourishes his obstinate and unrestrained character, but also represents the lifelong pursuit of a yeoman like him. Wilderness refers to a huge open land that is not used for farming. It meets two conditions: land and freedom. Land is the necessary living environment for farmers, while it not being used for farming liberates farmers from the shackles of labor, which is the ultimate goal of all farmers' movements. The wind of the wilderness is essentially the wind of freedom. This wind is the symbol of the spirit in the heart of farmers like Heathcliff. However, in the days of Wuthering Heights, Heathcliff is trapped in labor every day, and rarely releases himself into the wilderness, not to mention the pursuit of land and freedom; Thrushcross Grange, which has entered a new social formation, is directly unwilling to accept Heathcliff, leaving him no place to live^[5]. Heathcliff, who directly loses the means of production, chooses to leave everything behind. At this point, he is no longer the weak and compromise petty bourgeoisie, but the ally of the proletariat and the opponent of the bourgeoisie. He is determined to overthrow the violent rule of Hindley and Edgar and turn the villa back into an ideal wilderness.

At the same time, Heathcliff has the unique rough, primitive, and uncivilized passion of a yeoman. Although this is a spiritual and cultural backwardness, it is this natural wildness that enabled him to persist in a thorough violent revolution to overthrow the rule of the bourgeoisie, unlike many failed grassroots who were not tough enough to win the revolution completely. Many bourgeois hypocrisy deceived the people at the bottom who were resisting. They naively believed in the bourgeois sweet words and verbal commitments, and eventually failed again. However, Heathcliff, whether intentionally or unintentionally, his rough and violent character makes him not soft-hearted in the face of the showing weakness of Edgar and Linton, he fights to the end, and finally brings about the complete downfall of the "upper class." Although criticized by many as ruthless, cruel, and alienated, it is precisely because of this recklessness that Heathcliff can persist and truly destroy the capitalist system in the closed world of Wuthering Heights and Thrushcross Grange.

4. Roaring wind of the moors: The climax of a yeoman's retaliation

Heathcliff, the "wind" of this wasteland, roars to destroy and overthrow the oppression and exploitation of Hindley and Edgar. He wins a temporary victory in the revolution, showing the great power of the yeoman group. However, after gaining power in the villa, Heathcliff too did the same as the bourgeoisie by suppressing the bottom to govern this enclosed world. This revolutionary climax that could have achieved a more profound and significant victory came to an abrupt end.

4.1. A yeoman's short-term victory of revolution

Heathcliff, the primitive wild force, briefly overthrows the enclosed small world composed of Wuthering Heights and Thrushcross Grange through "violence," leaving the traditional land aristocracy and industrial bourgeoisie unable to fight back, thus becoming the master of everything.

Emily Brontë uses Heathcliff's embodiment – the wild wind's destruction of things and people in Wuthering Heights and Thrushcross Grange, suggesting Heathcliff's violent resistance. Under the strong suppression of the storm of Heathcliff, cherry blossoms and crocuses are pressed down by winter snow; the lark becomes silent; the tender leaves of the young trees are blackened by the wind and snow; the fir tree at the end of the villa is depressed and tilted badly... All the creatures symbolizing exquisite materialism in the villa have become lifeless. The Earnshaw and the Linton family are even more powerless to resist the "invasion" of the storm: Edgar is always anxious "he can't read books, can't think, can't laugh" after Heathcliff came back, and shuts himself in his room all day, closes the door and windows, and his body is getting worse and worse, unable to stand a little cold; the wind disrupts Hindley's normal order of life, other than gambling with Heathcliff, he stays in the narrow and claustrophobic attic upstairs all day, fearing the wind and cold outside; Linton is already weak, and stays by the fireplace all day; Isabella sits feebly by the burning firewood every day, watching the windows sway and fall in, and listening to the wind whistling outside the window... He takes complete revenge on the hierarchy that has been imposed on him, including pedigree, wealth, and identity. The death of Edgar, Hindley and Linton and the escape of Isabella all show that Heathcliff has achieved his goal. His violent deterrence overthrown the rule of the upper class and disintegrates the old system in the villa.

Heathcliff establishes dominance by reckless violence. He begins to embark on the stage of this closed world, which is not only the victory of the oppressed over capitalism, but also a major manifestation of the political consciousness of the proletariat. They realize the inevitability of violent revolution and begin to consciously try the practice of class struggle.

4.2. Temporary dominance of a yeoman

After his revolutionary revenge, Heathcliff dominates the villa. He changes from weak to strong, and suppresses the original upper class with the way of bourgeois rule. The climax of the revolution gradually comes to an end.

Although he becomes a proletarian alliance and had a sense of anti-oppression, Heathcliff is essentially a yeoman with the nature of petty bourgeoisie. As mentioned before, he values land and freedom most. Once he gets these, he will no longer consider what kind of system should be established in the destroyed world. "Becoming Edgar" is the obsessiveness in Heathcliff's heart, and after becoming the ruler of this enclosed world, he does so. He rules the Earnshaw family and the Linton family like how the upper class wantonly exploits and manipulates the fate of others. The suddenly powerful storm sweeps and destroys everything. He wants everything to submit to the feet of the storm, so as to control the closed world to vent his dissatisfaction and resentment. He was hurt by the manor's owner, so he plunders his assets and makes himself the manor owner; he was bullied because of his lack of wealth and power, so he regains his self-esteem by seizing money and power; he was ridiculed and abused by Hindley, and being enslaved by them, so he lets Hindley son have a taste of his father's medicine. He holds grudges against the two granges in different ways: for Wuthering Heights, he adopts the way of capital real estate transaction and arranged marriage and asks Earnshaw to mortgage Wuthering Heights to him as a payment for his gambling debts, and forced Linton to marry Little Catherine. Heathcliff wins the victory in the way of the capitalists represented by Thrushcross Grange. He imitates the property system clumsily to revenge his former enemies; for Thrushcross Grange, he manipulates Isabella's admiration and worship with his uncivilized passion and fanatical wildness and trampled on the Linton family like a tyrant. When facing the Linton

family, he shows the evil essence of the bourgeoisie, which is opposite to the noble's elegant temperament, disregarding of the fate of others and wantonly playing with their lives.

Heathcliff, who seizes the two manors, changes from the ruled to the ruler, from weak to strong. He briefly wins the revolution but takes a thorough revenge on the hierarchical system that was once imposed on him, including pedigree, wealth, and identity, in the way that the ruling class suppresses the bottom. His revenge took a turn from its original purpose. At first, Heathcliff's resistance was unique, which was the resistance of a proletariat who was belittled by the conditions and social relations of the same society physically and mentally. Heathcliff is now no longer an exploitee, but it is precisely because he adopts the standards of the ruling class that the flashing proletarian revolutionary consciousness implied in his early resistance disappears.

5. The wild wind finally lost: Complete failure of struggle of a yeoman

Heathcliff, the wild wind that came from the wilderness and represented the group of yeomanry, has finally dissipated, which is not only the inevitable trend of the times, but also the inherent characteristic of the capital society. The marriage his offspring Hareton and Little Catherine, and Little Catherine's enlightenment and guidance to Hareton suggest that if the yeomen do not compromise and are not assimilated or absorbed by the upper-class social culture, the final result is to be replaced and withdraw from history, which is the inevitable course in the development of a capital society.

No matter how powerful and howling the wind is, it will dissipate with the passage of time. This wind from the wilderness is no exception. Heathcliff is dead after all. The night before his death, "the fire had smouldered to ashes; the room was filled with the damp, mild air of the cloudy evening; and so still, that not only the murmur of the beck down Gimmerton was distinguishable, but its ripples and its gurgling over the pebbles, or through the large stones which it could not cover"^[1], at this time, Wuthering Heights is no longer the terrible heights with strong winds, but a quiet place where even the sound of water flow can be heard. The howling wild wind dissipates with Heathcliff's soul. As a yeoman, Heathcliff's death is inevitable, which is the historical trend of the development of British capital society.

5.1. The yeoman class: A self-contradictory group

Although it seems to outsiders that Heathcliff has indeed achieved great success, and got back at those who bullied him, Heathcliff himself has not been happy from this "cruel" act. He feels lonely all the time, and his soul is tortured. The essence of this storm is tragedy.

Heathcliff thought that as long as he became a ruler like the Earnshaw family and the Linton family, he could then have freedom, liberation, and happiness, but he forgot that his soul and spirit still belonged to the original group of farmers. After carrying out the violent revolution and acquiring capital assets, Heathcliff can enjoy the lifestyle of the Linton family he admired before. He can roam in the wilderness anytime and anywhere without suffering from labor. He can also break into Thrushcross Grange and enjoy the alone time with Catherine without obstruction. However, not only is he not happy, but becomes more and more cruel and alienated. This is because his "soul" does not actually belong to the world of capitalist landowners^[6]. All he wanted was for the yeoman group to obtain real liberation and freedom. He retaliates against others and tortures himself at the same time, because although he "struggled" all the way to the top of this enclosed small society, he is full of negative intentions and hostility, because he becomes the capitalist landowner who exploited others that he hated and resented back then^[7]. However, he cannot help himself and has no way of escaping this strange paradox. At first, when Heathcliff swept everything recklessly like a storm, he got the pleasure of retaliating against the upper class, but this "happiness" was built upon torturing and bringing pain to others (enslaving Hareton and Isabella, etc.). At this time, he had fallen into the trap of bourgeois rule. The more pain Heathcliff felt and the more happiness and pleasure he

needs, the more others are oppressed and exploited. In fact, this is not his original intention, but the essence of his social identity-capitalist landowner. His soul is still the former yeoman who only yearned for land and freedom, and also the proletarian who does not want to see a society full of exploitation and oppression after leaving. Therefore, the happiness at this time exacerbates his inner pain. In this way, while oppressing others, the oppressor Heathcliff also traps himself.

Heathcliff thought that after he becomes a capitalist landowner, he would be happy after destroying all the people and things that brought him pain, but he ignored one of the most important facts: the bourgeois concept of happiness stems from selfish egoism. This view of happiness puts individual happiness in a supreme and sacred position, and holds that only individual happiness is “concrete,” “real” and “cared for themselves” and the collective happiness emphasized by the proletariat is “empty” and “abstract.” The bourgeoisie emphasizes individual happiness to the point of “self-solipsism,” and regards individual happiness and collective happiness as incompatible things, which is a result of their nature of their class, which is self-centered. Because the bourgeoisie (such as the Lintons who live a happy life) knew from their own experience of exploiting others that in order to extract profits to the greatest extent and meet their insatiable selfish desires, they must not only exploit the surplus labor value created by the proletariat by every means, but also try to overthrow their competitors (Heathcliff was not allowed to enter Thrushcross Grange). Heathcliff’s nature determines that what he essentially wants is a peaceful and harmonious society without oppression. This personal happiness built on exploiting others conflicts with his nature.

After Heathcliff sweeps the world like a storm, he becomes a capitalist landowner with assets. He destroys everything with the powerful force of the roaring wind and brings pain upon others. But at the same time, his heart is also suffering and tortured.

5.2. No way out for repeating the same pattern of ruling

After Heathcliff acquires the assets, he destroys everything like a tornado, wantonly bullies and abuses others, and followed the footsteps of the bourgeoisie. He does not think paving a characteristic way like modern China. The result of mechanical application is only failure.

When the dragon slayer becomes a dragon, the identities of the two opposing sides are also exchanges. The oppressed side will never be silent. On the surface, the Earnshaw family and the Linton family seems more and more afraid of the wind that unexpectedly accumulated great power, which makes Heathcliff naively think he has won and that he represents the historical power of progress and uses the way of capital rule to destroy Wuthering Heights and Thrushcross Grange. However, in actual fact, just like Heathcliff at the beginning, they are not willing to succumb to this storm. Everyone is resisting and rebelling in their own ways. Edgar, who is gentle and elegant, does not hesitate to use force to drive Heathcliff out of Thrushcross Grange; Hindley attacks him with a knife and a live pistol, even though himself is seriously injured; Linton fights against his father in order to protect Little Catherine; Isabella tries her best to escape from the bleak and windy Wuthering Heights and takes her children to settle in the south... The storm caused by Heathcliff only hurt the surface, and did not overturn and change their materialistic nature and spiritual ideology. His way of resistance and revenge is no different from the oppression of the Lintons at the beginning, and this old road has been proved to be useless as early as Heathcliff himself was exploited, thus the fate and status of the yeoman class will not be promoted or improved.

Although the wind can suddenly have strong power, it is disorderly and uncontrollable, just like Heathcliff’s revenge. After having capital, he obtains the ability to overthrow the bourgeois rule, but he is narrow-minded and conservative, lacks the sense of innovation, and does not plan a correct and scientific road, which leads him to failure. Of course, this is not to say that the capitalist method cannot be used for reference, but the yeomen must pick and choose wisely. The yeoman class must not copy it completely. They must take a revolutionary road with their own characteristics combined with the actual situation. Just

like the revolutionary history of modern China, repeated failures made China's proletariat understand that the way for national salvation and national rejuvenation is not the self-help of the feudal ruling class in developing the industry, the improvement and reform to preserve the feudal system, or the capitalist road of relying on and following the west. The Chinese people need to find a new way out that is suitable for themselves. After the Soviet Russian October Revolution brought Marxism Leninism to China, the Chinese proletariat carefully summarized the experience and lessons of the revolution and walked out of a democratic revolution road different from the Russian style, in line with China's national conditions and with distinctive Chinese characteristics - the road of encircling the city with the country and seizing power by armed force, so that China's peasant class can achieve real freedom and liberation. In the past, China copied and imitated others. Chinese people were confused and frustrated, they failed and got back on their feet again and again. Finally, China walked out of the road of success of socialism with Chinese characteristics. Finally, we walked out of the road of success of socialism with Chinese characteristics." One of the most important reasons for the success of the Chinese revolutionary road is to unswervingly adhere to the two words Chinese characteristics. Similarly, if Heathcliff wants to truly realize the happiness, freedom, and liberation of the peasant class, he must give up his rigid thinking choose a characteristic method of resistance and rebellion in line with the reality of Wuthering Heights and Thrushcross Grange.

It is not feasible to destroy everything indiscriminately just like the roaring wild wind. Heathcliff needs to learn to control the power of the wind and make it take shape, so that its power can be manifested when needed.

5.3. Fatal defect of the yeoman class

As a matter of fact, Heathcliff's misunderstanding of personal happiness and using the old ways might be because he has not been educated. The lack of knowledge prevents him from having a deeper understanding of the hypocrisy of the bourgeoisie and the disadvantages of capitalism, which is caused by the limitations of the yeoman group itself.

As mentioned above, Heathcliff's social role is self-contradictory, in which it is economically advanced but culturally backward. The purpose of his creation of this identity is to restore his love for Catherine and to live a free life in the wilderness again. He is persistent in an absolute individual value belonging to the past and increasingly mysterious. Therefore, to a certain extent, what he really believes in is "backward and primitive." Becoming a "tyrant" with destructive power is not the life that Heathcliff essentially craves. He only wants to be as unrestrained and wild as the primitive wind wandering in the wilderness at the beginning of the story. However, without education and proper knowledge, Heathcliff can only be like an uncontrolled hurricane, have no regards towards anything, with no powerful scientific weapons, without clear goals and directions, and can only frantically and blindly exploit and oppress others; he does not know how to set targets, does not use the resources around him, and is not good at taking more effective ways. Heathcliff's failure is inevitable. He believes that the individual freedom and liberation can be truly realized by the brutal "overthrow and destruction" of the upper aristocracy and the bourgeoisie. However, in the capital society, this freedom and liberation is only an illusion, which needs to be integrated with the spiritual value to realize its real value.

Heathcliff's failure reflects the limitations of the traditional yeoman class. He naively believes that he is oppressed and exploited because of the lack of assets and real estate. As long as he has strong economic support, he can overthrow class rule and oppression, but he does not realize that what he needs most is ideological transformation and theoretical guidance. It is impossible to successfully liberate the yeoman class by defeating the bourgeoisie in a bourgeoisie way. This is the cultural limitation of the traditional yeoman class. The scientific theoretical guidance and practical revolutionary program are what the owner farmers like Heathcliff lack when they carried out the revolution. They fail to study previous revolutions

scientifically and use these experiences to guide their revolution, which is caused by their short-sightedness and lack of knowledge and technology. In the era of knowledge-based economy under the industrial revolution, the yeoman class needs not only economic weapons, but also cultural and spiritual weapons. It is necessary to transform from the traditional peasant class to the knowledge working class, so as to break their own class limitations.

More importantly, it is precisely because of the lack of knowledge and culture that yeomen like Heathcliff do not realize that there is something wrong with the system itself, but only see the exploitation by the upper class. Therefore, in essence, what they oppose is only class oppression, not the capitalism itself. Of course, there is no problem in opposing injustice and oppression, but in capitalism, the result of many class struggles is only “regime change.” Just like Heathcliff, after destroying the Earnshaw family and the Linton family, his exploitation and oppression of others are no different from Linton’s, and Heathcliff who has not been educated cannot realize that this is caused by the system itself, and there is no effective way to overthrow this system, so he can only continue to be the hated capitalist landowner.

Lack of knowledge is the class limitation of the yeoman group, and it is this short-sightedness and occlusion hampers them from using scientific theories to guide the revolution, put forward practical revolutionary programs, and realize that capitalist society itself is the root of the oppression and abuse of the peasant class.

5.4. Inevitable result of bourgeoisie’s crazy counterattack

The continuous development of capitalism has brought about the modernization of industry and agriculture^[8]. The backward and conservative traditional yeoman group have increasingly shown various disadvantages in the process of agricultural modernization and hindered social development. The yeoman group, which is scattered and short of funds and mainly relies on family labor for farming, has rejected any possibility of adopting modern agricultural improvement measures. What the increasingly prosperous capital society needs is large-scale animal husbandry and progressive application of science. The small-scale peasant model of intensive cultivation and self-sufficiency based on individual families obviously does not meet the requirements (Heathcliff still works personally every day and forces Hareton and Joseph to feed horses and chop firewood). Capitalist farming, which replace small-scale farmers’ production, have the advantages of intensive management, high productivity, and strong competitiveness, such as mechanization, professional division of labor and labor cooperation, capital construction of infrastructure, etc. In this case, the demise of the yeomanry class is inevitable^[9]. As primitive and naturalized as the wind of the wasteland, the choice of this group will either disappear or be assimilated. Therefore, the small-scale peasant society and economy began transforming thoroughly, and more and more yeomen were divided into agricultural capitalists and hired workers. The term “yeomen” is now no longer applicable to rural areas in England.

Emily Brontë was also obviously keenly aware of the changes in social conditions. At the end of the novel, the way the marriage between Heathcliff and Catherine’s second generation Hareton and Little Catherine was written has a profound political symbolic significance. She thinks that the old yeoman class is in urgent need of education and transformation in view of the mechanization and large-scale industrial era, which have severely squeezed the yeoman class, so as to better adapt to the development of the capitalist era. As implied in the novel, Little Catherine undertakes the task of “correction” and “guidance” in her contact with Hareton: teaching Hareton to read and guiding him to study, and Hareton’s reckless impulse of a petty bourgeois, this yeoman became gentle and soft under the influence of the gentle gentry class. As a symbol of Heathcliff, Hareton’s yeoman class background is nourished by the elegant charm symbolized by Thrushcross Grange and is eventually annexed by Thrushcross Grange. The yeoman class is no longer an influential group, but a force eliminated by history.

Heathcliff's demise and Hareton's compromise reflect the social features of the British capital society in transition, where urbanization and industrialization are advancing by leaps and bounds, the interests of the bourgeoisie are constantly expanding and the living space of the yeoman class is constantly being squeezed. As an outdated class in the capitalist society, the yeoman group is gradually disappearing and withdrawing from the stage of history. As implied by the practice of Hareton and little Catherine in the novel replacing the gooseberry bushes in the villa that are not afraid of weather and frost with the flowers that are unable to stand any breeze, this is the victory of capitalists over yeomen, and it is also an irresistible trend in the British society with the prosperity and development of capitalism.

6. Reflection triggered by the lost wind

From the yeoman who yearn for land and freedom, to the proletariat who firmly believes in violent revolution, and then to the cruel and alienated capitalist landowners, Heathcliff, who comes from the moors, roars through Wuthering Heights and Thrushcross Grange like a gust of wind with great destructive power. He seems to have the power to overthrow and break everything. However, due to his own ideological and cultural limitations and failure to adapt to the development of the times in time for transformation and change, this wind from the moors is fleeting, and is finally eliminated and assimilated by the upper class, resulting in a failed class struggle. However, there is nothing wrong with failure, rather, it is important to reflect and change.

This vanishing wind is not only a metaphysical force rooted in a specific era and region, but also the eternal topic of human society: the resistance and liberation of the peasant class. Although the development of human destiny has entered a new era, there are still many oppressed peasants in the world. The reality of oppression of yeomen in the capital society reflected in Wuthering Heights have not been improved. Although the yeoman group in the novel has disappeared, there are still many yeomen in the world. According to statistics, almost all the cultivated land in Japan is managed by family farms, 90.4% of more than 170000 farms in Australia are managed by yeomen, and the total number of family farms in the United States accounts for 95% of the total number of farms. Even Britain, which is regarded as a typical example of capitalist farming system, has not completely eliminated the yeomen^[10]. Not every "Hareton" can meet "little Catherine," nor can every "Heathcliff" get unexpected wealth. Most farmers just struggle to survive and endure oppression and exploitation. Therefore, it is important to think about how to realize real liberation.

6.1. Importance of scientific theory

First of all, the yeomen like Heathcliff should not only rely on economic weapons to realize a revolution, but also need ideological and spiritual changes. They should learn to use scientific theories to guide their actions. The execution of a major event needs to be led by a scientific theory or ideological public opinion, otherwise there will be misunderstanding and loss of direction. It is not enough for the yeomen or farmers to only have the courage to sweep everything like Heathcliff without the guidance of scientific theories. Blind practice often results in lesser achievement with more effort, or even failure, which is as described in the in the novel, hurting others and oneself. The peasant class itself is inevitably narrow-minded, conservative, selfish, and greedy, just as Heathcliff who could not accept that Hareton who has the same origin as him ending up living a peaceful and happy life; he disdains Edgar's care and concern for Catherine; even if Hindley and Edgar were dead, he still wants to revenge their next generation; greedily seizing all their property, and still following the past, traditional and backward way of thinking, hence living a rough and dull life... These characteristics determine that the peasant class has some fatal weaknesses cannot be overcome, and what is needed to overcome these weaknesses is ideological change and the guidance of a scientific theory.

Revolutionary practice and class struggle need the guidance of scientific theory. Only in this way can look through the layers, study clearly the economic status and attitude towards the revolution of all classes, and make a correct judgment on the situation of the challenges in a revolution. Thus, we can distinguish right from wrong, draw a clear distinction between ourselves and the enemy, clarify the direction, and formulate the correct course, policy, and strategy. Blindly sweeping and destroying everything like Heathcliff will eventually lead to the failure of the revolution. No matter how powerful the wind is, if it lacks guidance and clear direction, it can only cause superficial damage and pain, and cannot change the essence and core of the system. If the yeomen can accept and consciously use Marxist views and methods to analyze and solve problems, they will be able to overcome all forces and win the revolution.

Of course, Heathcliff's failure is not meaningless. It is precisely because of more and more Heathcliff's revolutionary practice that a series of scientific revolutionary theories were born, which in turn guide the revolutionary practice, so that more and more proletariat realized the revolution and achieved freedom and liberation.

In the middle of the 19th century, the period where Heathcliff lived, many proletariat came together to respond to the reactionary violence of the ruling class in a violent way. Although most of their revolutionary practices ended in failure, they made theorists realize the importance of revolutionary practice and gave birth to the scientific theories of revolutionaries such as Marx and Engels' proletarian revolutionary theory. Before the birth of Marx's theory of violent revolution, there were some rudiments of scientific socialism in the three major labor movements in Europe. These proletariat put forward clear political propositions. For example, the workers in Lyon, France put forward the slogan of "Give me liberty or give me death." The British proletariat demanded universal suffrage and the political right to manage the country on the basis of democracy. Workers in Silesia, Germany, clearly put forward the battle slogan of "opposing the society with private ownership." The proposition of these slogans shows that the goal of the struggle of the working class is not limited to economic interests, but to overthrow the capitalist system and realize the complete liberation of the working class, therefore showing the political nature of the workers' movement. At the same time, they took the form of armed uprising. The content of the struggle of the "three major workers' movements" was not limited to the economic fields such as improving living and working conditions, but gradually developed from economic struggles to political struggles, in which the proletariat abandoned the traditional struggle methods such as destroying machines and factories, and began to adopt a new struggle methods like political strike, demonstration, and armed uprising. Besides, many "Heathcliffs" united, no longer fighting alone, and their organization was significantly improved. In order to meet the needs of the fierce struggle, the proletariat began to establish political organizations, such as the Four Seasons Society in France (1837), the League of the Just in Germany (1834), the Charter National Association in Britain (1840), etc. they provided strong organizational support for the proletarian struggle and improved the effectiveness of the proletarian struggle. The "three major workers' movements" show that the proletariat has established themselves as an independent political force in history. Their revolutionary practice has laid a class foundation for the emergence of scientific socialism, and their ideological innovation: political struggle, armed uprising and alliance organization are also the basis for the birth of Marx's theory of violent revolution and boosted the publication of *The Communist Manifesto*.

On the contrary, scientific theory plays an important guiding role in revolutionary practice and can guide the proletariat to the ultimate victory. For example, Marx's scientific socialism analyzes the relationship between social class and class opposition from the economic reality, studies the class and class struggle in history from the perspective of historical materialism, reveals the ideas of proletarian revolution in relation to capitalist production, deeply analyzes the reasons for the failure of the three labor movements, and points out the development direction and scientific methods for the proletariat. It is under the guidance of Marxism that China's new democratic revolution, Russia's October Revolution and other proletarian

struggles can win and embark on the road of national rejuvenation.

6.2. Superiority of socialism

Secondly, to realize the class liberation and the freedom of all mankind, we need to understand the scientific meaning of “liberation and freedom of human beings.” In *Das Kapital*, Marx clearly explains that the true freedom of human existence and development can only be in the field of material production, the realm of natural necessity, the producers of socialized people unite to control the production process of material means of life, so as to become the conscious and real master of nature, which is the freedom in the sense of human survival ^[11]. On this basis, the development of human ability has further become the purpose of human activities, which is freedom in the sense of human development. From this point of view, the liberation and freedom of human beings is to liberate from the bondage of natural necessity, and to become the real master of society and create their own history. Hence, it is clear that developing social productive forces and creating material and spiritual wealth to meet the growing needs of all social members are the fundamental way to realize freedom and liberation. In other words, the more productive forces develop, the more freedom people have.

However, with the emergence of private ownership of the means of production, the exploiting class has intensified its oppression and exploitation of the working people to satisfy its infinite desire for “possession” and “enjoyment.” This situation has reached its extreme under the capitalist system. In the developing bourgeois society, as shown in *Wuthering Heights*, the huge social productive forces and the rich social material and spiritual wealth created by taking the hard work of the working people as the source have not become the basis for farmers to enter the realm of freedom. Instead, they have become a new means for the bourgeoisie to satisfy their greed and oppress the working people (the contempt and suppression of Heathcliff by the Linton family). Even though the working people in many capital societies seem to be indulgent and unrestrained, just like Heathcliff running on the moor in the early stage, but this freedom is essentially a superficial, alienated, and formal freedom. In order to satisfy their own greed, the bourgeoisie exploit and consume the material and spiritual wealth (the necessities for human survival and development) by using the huge social productive forces, which bind the peasant class to a slavery-like legal relationship and economic slavery of private ownership, and finally push the working people to the abyss of sufferings. Therefore, in a capitalist society, it is impossible for the working people to realize real freedom and liberation.

In contrast, in a socialist society, the fundamental task is to liberate and develop the productive forces, and public ownership of the means of production is the foundation of the socialist system, which means that the broad masses of working people have equal possession of the means of production, and the ultimate ideal of socialism – communism, to put it bluntly, is the higher labor productivity than capitalism created by united workers who use advanced technology, voluntarily and consciously. Furthermore, the amount of value created by working people with their own labor force will not be occupied by capitalists like the capital society but will be taken from and used for the people, so as to greatly improve people’s material and spiritual cultural level ^[12]. Therefore, the socialist system can ensure people’s liberation and freedom through their own activities, making it a reasonable and superior social system. In other words, socialism is the only way to realize people’s liberation and freedom.

Of course, Heathcliff, who lived in the turbulent era of British society in the early 19th century, is just an uneducated yeoman. It is unrealistic for such an ordinary common civilian or farmer to transcend the times, realize his own weaknesses and limitations, and deeply be aware of the hidden disadvantages and inferiority of the capitalist society. However, the final dissipation of this originally howling wind has sounded an alarm to the wind from the moors with a free, unrestrained and rebellious spirit: The yeomen will never be truly liberated in capitalist countries, thus in my opinion, socialism is the way of true liberation.

Only in socialist countries can the broad masses of people be the masters of society. Commoners are the essence and core of socialist democratic politics. People's democracy is the life of socialism. Only in socialist countries can class liberation and human freedom be truly realized.

6.3. Advancement of proletariat

Only the proletarian liberation and human liberation are an interactive and unified process. The particularity of proletarian liberation determines its consistency with human liberation in essence. From the dimension of simple linear time, it can be considered that the liberation of the proletariat is a stage of human liberation, but this special stage is the condensation and focus of the whole process of human liberation, which in turn proves the unified relationship of the interaction between the two.

The particularity of proletarian liberation is that it contains human liberation in a concentrated form. In the history human liberation, proletarian liberation is different from the previous liberation movements of all classes, but it also contains the positive results of the previous movements. At the same time, the ultimate goal of proletarian liberation is to liberate all mankind, that is, the complete liberation of the proletariat is the realization of the liberation of all mankind. This particularity is somewhat similar to Bergson's concept of continuous time. Compared to the liberation movements in other periods, the proletarian liberation has qualitative differences, but it permeates each other. As a current state, it contains the past and predicts the future.

On one hand, the starting point of proletarian liberation is all the achievements of previous human liberation. Among them, the level of productive forces is the key, which can be understood from two perspectives. First, the proletariat, as the product of the large modern industry, is itself the result of the development of productive forces to a certain extent. Without the formation of the world market and the universal communication and connection between people, the proletariat cannot make full use of all the achievements created by the existing productive forces to form an alliance that breaks through national and regional limitations, so as to realize its own liberation, that is to say, "the proletariat can exist only in the sense of world history." Secondly, the development of modern productive forces has led to increasingly serious contradictions between the capitalist relations of production and modern productive forces. Capitalism has fallen into a crisis that cannot be resolved by itself. Therefore, the "new revolution" carried out by the proletariat can only happen after a new crisis. But the new revolution, like the new crisis, is sure to come. From the perspective of political superstructure, modern countries established by the bourgeoisie has achieved political liberation, freed the country from the shackles of religion, and individuals as citizens have certain political rights, which is an obvious progress compared to the feudal system. Although this bourgeois political liberation has strong limitations, it is the basic premise for the proletariat to further promote political liberation. It can be seen that when the proletarian liberation was at its infant stage, it had already gone through the way of human liberation and absorbed all of its essence. Therefore, proletarian emancipation is a historical proposition which is born on the basis of human liberation.

On the other hand, the completion of proletarian liberation marks the final realization of human liberation. Marx has pointed out more than once that the liberation of the proletariat economically is to completely abolish private ownership and fundamentally eliminate the production relations in which some people occupy the labor of others, so as to realize the self-extinction of class and state politically, the direct unity of individual and society, and everyone can develop freely and comprehensively. Logically, the ideal of human liberation is realistic and universal only when it is implemented to the liberation of all individuals. Therefore, everyone's liberation "is the most effective social form to realize human liberation," and the liberation of all people directly unified with society is what the proletariat liberation is committed to; Historically, "the slavery system of the whole mankind is included in the relationship between workers and production." Capitalist private ownership is its most complete peak. Therefore, only by realizing the

liberation of the proletariat can we completely abolish this slavery system and realize the liberation of everyone, that is, the liberation of all mankind. Therefore, the liberation of the proletariat is the liberation of the class itself. The liberation of the class itself means the liberation of everyone, and this is the liberation of all mankind.

Slave owners, landlords, capitalists, and others obtain their own class liberation on the premise and basis of exploiting other classes. This is not the liberation of all mankind and society. In the feudal society represented by Wuthering Heights, slave owners obtained benefits by occupying the physical freedom of slaves, and landlords obtained benefits by partially occupying the body and monopolizing land. Both forms of exploitation obtained benefits by occupying and monopolizing the natural resources (people and land) and obtained the liberation of their own classes. If it does not monopolize natural resources but just man-made things to obtain benefits, then what are man-made things? Of course, it is commodities, factories, and other labor tools. This is the capitalist. The monopoly of capitalists surpasses the first two, no longer relying solely on the monopoly of natural things, but on the monopoly of man-made things to obtain benefits. In the capital society represented by Thrushcross Grange, capitalists squeeze the surplus value of the proletariat by monopolizing the means of production, so as to obtain benefits and free the bourgeoisie. The capitalist's target of exploitation is the proletariat, and there is no other. Therefore, the capitalist class and the proletariat are the last system of exploiters and objects of exploitation in human society. Therefore, the liberation of the proletariat means the demise of the last relationship of exploitation. Moreover, the proletariat is naturally the leading class of other exploited people, and it will lead other oppressed classes against all oppressive classes. Therefore, the liberation of the proletariat also means the demise of all exploitative relations in human history. Then, the demise of all exploitative relations means the liberation of all mankind. Therefore, only through liberation of the proletariat can liberation of all mankind be achieved.

7. Conclusion

Heathcliff eventually leaves the world one night, calling Catherine's name. The novel tells us that this wind, which represents Heathcliff, will eventually fade away.

Under the rule of capitalism in the west, the lower class of society will never get true democracy, and there will be chaos in state governance. There are many reasons to this, but the fundamental ones are the problems of institutional system, governance mode and values.

The oppression of the lower class in a capitalist society has its profound institutional roots. All along, the struggle of the lower class has been breaking out in the western capitalist countries, and there have been many incidences of social disorder, such as financial crisis, economic stagnation, frequent riots, and so on. Some lower class is also struggling and fighting, but in the end, they all ended in failure. Faced with these social problems, the capitalist countries cannot find a solution to them. Their root lies in the systemic institutional problems of capitalism itself. Different interest groups of the bourgeoisie are at each other's throats, so it is difficult to effectively administer. The essence of the capitalist system is to oppress and squeeze people, and it is impossible to reconcile the contradictions between the lower social strata and capitalism.

Democracy and freedom in capitalist society are based on the possession of wealth. In capitalist countries, the lower class can never have real freedom. Only those who possess wealth will have the right to freedom and democracy. Therefore, the yeomen can only be oppressed forever. There is always a difficult dilemma in the capitalist political system. People can freely (sometimes recklessly) pursue their own interests, even though their opinions may hurt others and may not be in the best interests of the country. The dilemma is that if the government does not allow people to pursue their own interests, it will also cancel their political freedom. When people are in a state of free competition, this game of interests is still

controllable. However, when the power of capital exerts its energy with the help of monopoly, interest groups can overwhelm the freedom of the lower classes with the help of unfettered freedom. That is to say, the political power of the state is always in the hands of a few capitals. These interest groups constantly manipulate the state apparatus, constantly suppress the resistance struggle of the lower classes of society, and infinitely expand their own interests. The lower classes of society do not have enough wealth to accumulate, and they cannot manipulate the state apparatus, so their struggle is bound to fail.

The struggle between interest groups in capitalist countries leads to the shrinking of democratic space in the lower social strata. After the struggle of the lower classes of society, the democracy of capitalist countries did expand gradually in a certain period. However, in many capitalist countries, democracy is only understood as a vote of political power. This not only reduces the democratic rights of the lower class, but also leaves a lot of room for capital manipulation. Capitalist countries are ruled by a few people with wealth and power. The so-called elite, that is, capitalists are the real decision makers of social issues and processes, and “democracy” is actually an illusion to fool the public.

This so-called liberal democratic system has indeed played a role in mediating contradictions within the bourgeoisie in a certain period and within a certain scope, and eased the class struggle to a certain extent. However, because it concealed the essence of bourgeois exploitation, it made the lower class feel that they are accepting exploitation and oppression freely and democratically.

Therefore, the wind in *Wuthering Heights*, no matter how strong and long it blows, will eventually be a vanishing wind.

Disclosure statement

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