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The Topic of Education in *Mansfield Park* and *Wuthering Heights*

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Kandidat: Kristina Ivaniš

Mentor: dr. sc. Borislav Knežević

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1. Introduction

Taking *Mansfield Park*, a novel written by Jane Austen, and published in 1814, and comparing it to *Wuthering Heights*, a novel written by Emily Brontë and published thirty-three years later, in 1847, the first common trait that would probably come to one's mind is the importance both of the authors give to the unavoidable aspects of childhood, i.e. upbringing and education. This altogether does not seem surprising if we take in consideration that both Austen and Brontë portray most of the major characters during the period of either childhood or youth. Both novels begin by presenting the state of affairs in families who, by the case of charity, become hosts for two children coming from different social and economic surroundings and provide them with a possibility of nurture and education. With the introduction of Fanny and Heathcliff into novels' stories, the authors give space to analyzing the aspects of their assimilation and positioning not only in the Bertram or Earnshaw families but also in the larger social terms. One of the ways to elaborate on the topic of assimilation and position these characters occupy or are supposed to occupy in the society is to question the aspects and the aim of the education these families deny or provide the two characters with. Thus, by analyzing the position and importance of the education or lack of it in these two novels, the authors make it possible for the reader to get familiar with the social, cultural, historical, and economic state of affairs not only in the narrow sense of the novels' stories but also in the periods of the authors' lives. In this sense, looking at the aspects of not only Fanny's and Heathcliff's upbringing and education, but also those characterizing lives of the majority of characters in both novels, it should be possible to answer the questions encompassing the nature and purpose of the existing education, but also the reason for its denial in certain cases. Though the mentioned charity cases in *Mansfield Park* and *Wuthering Heights* seem to provide the possibility for tracking the similar aspects of the educational practices, one should not ignore the conditions and the primary objectives for the introduction

of the Other, i.e. Fanny and Heathcliff, into the Bertram and Earnshaw families. What is more, the conditions and the objectives Austen and Brontë choose to bring in relation with the advent of their novels' main characters into the new families and surroundings is the reason enough to start analyzing the topic of education in two novels by presuming the existence of different practices, goals, and results characterizing it. Fanny, being a member of the Bertram's extended family, on one side, and Heathcliff, as an orphan brought from the streets of Liverpool into the Earnshaw family on the other, as different aspects surrounding the cases of adoption in two novels play an important role in analyzing the purpose, pattern, and outcome of the education in these two novels. More specifically, the paper will try to elaborate on the importance of gender, class, economic, and political aspects in connection to the topic of education in *Mansfield Park* and *Wuthering Heights*. This will be done by regarding it not only through the characters, period, and localities of the novels, but also through the importance and aspects of education in lives of the novels' authors themselves.

The paper is divided into two parts, with the first part of the paper regarding the topic of education in terms of *Mansfield Park*, i.e. educational practices surrounding the life of novel's heroine Fanny Price, while the second part of the paper will serve for the analysis of conditions causing both the presence and absence of education in *Wuthering Heights*. After analyzing the topic of education in two novels separately, the final part of the paper will present intersections between these two novels in educational terms, but also some of the different manners in which the topic is regarded by the novels' authors.

2. Jane Austen and the Topic of Education

While analyzing the novels written by one of the most popular writers at the turn of the nineteenth century, Jane Austen, the question that will naturally occur is the one concerning the topics around which the lives of the main novels' characters revolve. In this sense the answers would most certainly encompass the themes of class and state of social affairs during that period, religion, gender differences, politics, money and property concerns, but when all of these topics are taken together, it would not be exaggerated to claim that the main concern Jane Austen dealt with in her writings is the topic of education. When making such a statement, it is necessary to define and more closely elaborate on what education meant for not only this novelist, but also the society and period she lived in, since such circumstances leave an inevitable mark on the creation of literary pieces. In “Emphasis on Education in Jane Austen’s Novels” Nandana gives insight into what the young woman’s education consisted of at Austen’s period and claims that “most writers on the subject of female education preferred that women receive a practical and religious training for their domestic roles” (1). The education intended for the girls of the lower social classes had a central purpose of preparing them for the future domestic life, while the education of the genteel classes’ girls revolved around the “acquisition of accomplishments such as the ability for needlework, simple arithmetic to draw, fine hand writing, sing, play music, or speak modern i.e. non-Classical languages generally French and Italian” (Nandana 2). Though young girls of upper social classes received broader education than those of lower social rank, even they were not equal in education with young gentlemen of the same class. What is more, “academically oriented young girls were not preferred in matrimony” (Nandana 2). The education of young girls of whom Austen wrote was done at home either by their parents, live-in governesses or private tutors since only boys had the privilege of being educated in schools outside their homes. Nandana mentions that “the prime symbol of academic

knowledge [...] was the Classical languages Greek and Latin, to which a great deal of time was devoted in genteel boys' education, but which few women studied" (1). Having enumerated the scope of education, both practical and theoretical, intended for the upper-class girls, it is important to put in the limelight the aspects of educational process Jane Austen sees of a prime concern. Tanner claims that "a concern with education is central to Jane Austen's work; though not the kind of education we might associate with schools or any pedagogic curriculum" (24). Then, what did the topic of education Jane Austen dealt with in her works involve? First of all, let us pay attention to the work *An Inquiry into the Duties of the Female Sex*, written by Thomas Gisborne in 1801, which, according to Tony Tanner must have been read by Jane Austen, and in which the author "reveals all the assumptions (or prejudices) concerning both the nature of woman and the proper sphere of her activities which were dominant in Jane Austen's period" (Tanner 30). In the chapter named "On Female Education", Gisborne stresses the main concerns and goals of the education intended for young girls during that period. Here, he starts by suggesting that "the primary end of education is to train up the pupil in the knowledge, love, and application of those principles of conduct, which, under the superintending influence of the divine mercy, will lead probably to a considerable share of happiness in the present life, but assuredly to a full measure of it in that which is to come" (Gisborne 38-39). If we dissect the previous statement, we will be faced with the spine of the education suggested in this work dealing with the upbringing of young girls, i.e. religious instructions. The reason why Gisborne puts emphasis on the education governed by Christian principles is not only of religious nature, but he also thinks that the society and country would have its benefit in such kind of instructions: "if right principles of action are not implanted, wrong principles will sprout up; if religion be not fostered, irreligion will take root" (Gisborne 46). In this manner, it is evident that the education during the period in which Gisborne and Austen lived meant rather "proper conduct

and truly good manner than any range of skills or information” (Tanner 24-25). In the same manner, Stuart M. Tave discusses the relation of disposition and education in *Some Words of Jane Austen*, and thus states that “the natural disposition will be different in different individuals, and one of the problems of education is to understand the disposition, but whatever it may be it requires an education to correct its faults and bring out its best” (176). Tave stresses the importance of morality, disposition and propriety which constitute an important part of Austen’s novels. He elaborates on the topic of disposition by mentioning that the education is deficient if it does not correct disposition, and one of the ways to do that is with the religious principles “by which we habitually regulate the self” (179). In this regard, we can pose a question why the teaching of morality and correcting disposition was so important, even to the extent that it was placed above the acquisition of skills and information that have become the main purpose of today’s education?! Why does Jane Austen pay so much attention to the morality in acting, speaking, and making decisions of her heroines rather than to the skills and the amount of information her heroines possess? The answer may be found in the fact that Jane Austen cared about the stability and preservation of the society she lived in, and the morality she writes about is seen as the solution crucial for maintaining social stability: “Property was necessary, but not sufficient, basis for a stable and orderly society. Decorum, morality and good manners – in a word, ‘propriety’ – were equally indispensable” (Tanner 18) and thus “had to be authentically embodied and enacted if that society was to survive – or deserve to survive” (Tanner 18). Juliet McMaster also elaborates on the topic of society and class in the works of Jane Austen and refers to Austen’s suggestion that “the quality of humanity is to be judged by moral and humane standards [...] not by social status” (125). Taking all this in consideration, and adding that Jane Austen was born and brought-up in the family whose father served as a clergyman, and she almost became engaged to another, it is not all that surprising that her works mostly stress the importance of

society, specifically young girls, religiously and morally educated. Having presented the aim and the focus of the educational process as seen through the eyes and pen of this female pre-Victorian writer, the next sections of the paper will give insight into the way Jane Austen embodied this ideology in the figure of Fanny Price, i.e. inside the covers of her 1814's novel, *Mansfield Park*, in which, perhaps, this topic mirrors itself more than in any other novel she wrote.

3. Education inside the Covers of *Mansfield Park*

Having described Jane Austen's attitude and view of the educational process, it will be easier to understand and question the topic of education framed inside "the most visibly ideological of Jane Austen's novels" (Butler 219), i.e. *Mansfield Park*. When Jane Austen wrote a letter to her sister Cassandra in 1813, after the publishing of *Pride and Prejudice*, she told her that her new novel, *Mansfield Park*, will be a total change of subject, it will be about ordination. Taking the plot of the novel in consideration, one may automatically think of Edmund and his wish to become a clergyman. While the credibility of such opinion cannot be denied, the ordination in *Mansfield Park* has a broader meaning, and it can be stated that "Austen applies the concept and mechanism of ordination foremost to the estate of Mansfield Park and to the person of Fanny Price" (Karounos 716). Therefore, the word ordination, as Karounos suggests, can also be understood as "ordering" (716). In this manner, if something should be put in order, it automatically implies that a kind of disordering is taking place in the novel, and Karounos locates this disorder in the revolt which manifests itself "from the trivial arrangement of furniture to modes of movement and social interaction" (716). This suggests that even those aspects of the novel which do not seem to possess any kind of importance for the general message and social engagement of the novel in fact "matter almost too much [and]

every action has its severe moral reverberations” (White 667-8). Therefore, to investigate the topic of education inside the covers of *Mansfield Park* means not only to look for it inside the cold walls of Fanny’s East Room, but also at the social relations, opinions and attitudes, decisions, surroundings, forms of entertainment, trips, attitudes towards religion, and many other aspects of life inside and outside Mansfield Park. White suggests that “Jane Austen, far from being unaware or out of control of the moral severity that rules Mansfield Park, set out to write a novel precisely and centrally about the need for and value of moral severity” (660). Morality and moral severity is most easily recognized in those characters whose intellect and disposition is brushed up by the exact aspects of education Jane Austen considers of the greatest importance herself, and in the same manner, those characters who have shown to possess the least respect towards principles, decorum, and morality lack some aspect of education which was provided either by their tutors, parents, aunts or uncles. The most evident example of this is Sir Thomas’s disappointment with the outcome of education of his daughters Maria and Julia Bertram: “He had meant them to be good, but his cares had been directed to the understanding and manners, not the disposition; and of the necessity of self-denial and humility, he feared they had never heard from any lips that could profit them” (Austen 468-9). Sir Thomas’s reflections on the deficiencies of his daughters’ education summarizes his creator’s, i.e. Jane Austen’s opinion on what the education should consist of and revolve around, and that is “proper conduct and truly good manners” (Tanner 24). Accordingly, if *Mansfield Park* is “a study [...] in the manners of ‘society’” (Wiltshire 59), and if “Fanny has been ‘properly taught’ [...] and [she] knows what propriety is” (Tave 180), then it should be questioned why other characters lack such outcome of education, how it manifests, in which situations it can be easily recognized, and what its consequences are? Firstly, it should be determined at which point in time and by which event all of these disorders, revolutions, and movements in social and moral order were triggered. Many critics

state that the turn of values, revolution and novelty in *Mansfield Park* happen with the arrival of Mary and Henry Crawford. Tanner argues that “they have been spoilt and subtly corrupted by their prolonged immersion in the amoral fashionable London world” (149). The advent of Crawfords is therefore taken as a starting point for all the activities devoid of principles and morality. They are seen as the embodiment of the modern and liberal opinions and attitudes “whose destructive forces are welcomed at the hearth” (White 665) in *Mansfield Park*. If the purpose of the principles propagated in Austen’s novels is to prevent the English society from following “the frightening example of the French Revolution” (Tanner 17), then it is not all that surprising that “Austen’s characterization of the Crawfords as social revolutionaries who reject the principles of gentility and spirituality embodied by Fanny and Edmund constitutes the invasion of *Mansfield Park* by French ideas” (Karounos 732). With the invasion of Crawfords’ ideas in *Mansfield Park*, we can witness the formation of two groups which together with the outcomes of the educational practices in their lives mirror the contrast “of mode versus substance and of manners versus virtues” (Karounos 732). Thus, grouping Crawfords on one side, and Edmund and Fanny on the other, Austen signifies the kind of values and principles that should be looked up to and the kind of education that should be emphasized in order to preserve the order and stability in the society. Not long after those who are “mostly used to London” (Austen 40) move to *Mansfield Park* do the controversial theatricals, symbolically-filled trip to Sotherton, Fanny’s visit to her family in Portsmouth, Tom’s gadding about and getting seriously ill, Maria’s scandalous end of marriage, Julia’s marriage to Yates, and finally Mrs. Norris’s and Maria’s banishment from *Mansfield Park* take place. In all of these events we can see not only the results and the nature of education these characters underwent, but also the formation of the social picture influenced by the environment, be it rural or urban, economic situation, class distinction, the state of private

family affairs, and professional orientation. This will all be taken as a ground for analyzing the topic of education in *Mansfield Park* on the following pages of the paper.

3.1. Fanny Price as a Student and a Teacher

When Jane Austen first introduces Fanny into the story, she describes her as a ten year-old girl with “not so much in her appearance to captivate [but also] nothing to disgust her relation” (10). She goes on by saying that “[Fanny] was small of her age, with no glow of complexion, nor any other striking beauty; exceedingly timid and shy, and shrinking from notice; but her air, though awkward, was not vulgar, her voice was sweet, and when she spoke her countenance was pretty” (Austen 10). Looking at the adjectives Austen uses to describe the heroine of *Mansfield Park* as she enters her future home, none could imagine that Fanny Price would become the person “who makes it possible for Mansfield to sustain its life” (Tave 204). Bringing Fanny as a charity case to Mansfield Park, her aunt Norris suggests that Sir Thomas should “give [Fanny] an education, and introduce her properly into world, and ten to one but she has the means of settling well, without farther expense to anybody” (Austen 4). Fanny’s aunt goes further by claiming that “it will be an education for [Fanny] [...] only being with her cousins; if Miss Lee taught her nothing, she would learn to be good and clever from *them*” (Austen 9). Having in mind the exact educational pattern recommended for young girls of Fanny’s position and directing her towards the expected outcome, i.e. finding a suitable husband, Mrs. Norris could not have imagined that her niece, Fanny Price, would outgrow the role of an obedient student and become the one who “educate[s] Mansfield Park” (Tanner 24) herself. At the beginning of the journey which was to shape Fanny’s abilities and accomplishments, she only shows the elementary aspects of literacy and skills acquired at her home in Portsmouth: “Fanny could read, work and write, but she had been taught nothing more” (Austen 16). Not only does this surprise her tutor, Miss Lee who “wonder[s] at her ignorance” (Austen 13), but it also provokes constant teasing and disdain from her older

cousins, Maria and Julia Bertram: “as her cousins found her ignorant of many things with which they had been long familiar, they thought her prodigiously stupid, and for the first two or three weeks were continually bringing some fresh report of it in the drawing-room” (Austen, 16). Her cousins keep mocking Fanny’s lack of knowledge in the field of geography, history, arithmetic, drawing and music, and their mother, Lady Bertram sees the reason for that in Fanny’s inability to acquire knowledge as quickly as Maria and Julia do: “you must not expect everybody to be as forward and quick at learning as yourself” (Austen 17). Fanny’s aunt, Lady Bertram, also considers Fanny to be short of memory or having “probably none at all” (Austen 17). But what Lady Bertram does not mention is the difference in the upbringing and environment her niece Fanny grew in until she came to Mansfield Park, the exact difference which made a great distinction between her and her sister, Fanny’s mother, Mrs. Price. The only character who truly recognizes Fanny’s potential in learning is her cousin Edmund who “knew her to be clever, to have a quick apprehension as well as good sense, and a fondness for reading, which properly directed, must be an education in itself” (Austen 20-1). Apart from Miss Lee teaching her French and history, Edmund “recommend[s] the books which charm [Fanny’s] leisure hours, he encourage[s] her taste, and correct[s] her judgment: he [makes] reading useful by talking to her of what she read and heighten[s] its attraction by judicious praise” (Austen 21). Not only does her cousin Edmund make Fanny miss her brother William less, but he also cares about her education and takes the task of being Fanny’s second tutor and thus makes a great contribution in making her not only educated, but also “a truly virtuous young woman” (Davidson 260).

Though Mrs. Norris makes effort to relieve her poor sister, Mrs. Price, from the expense of one child by bringing Fanny to Mansfield Park, she makes it clear that Fanny should be aware that she cannot be treated in the same manner as her cousins, and thus satisfied Sir Thomas’s worry of “mak[ing] [Fanny] remember that she is not *Miss Bertram*” (Austen 9). His wife,

Lady Bertram makes the same remark by commenting that “it is not at all necessary that she should be as accomplished as [Misses Bertrams] are; on the contrary, it is much more desirable that there should be a difference” (Austen 18). Fanny is received and welcomed in the upper-class family, but it is made clear that her low-middle-class origin should be remembered in the upbringing of her and her cousins. What Sir Thomas, Mrs. Norris, and Lady Bertram could not predict is that even though they try to make a distinction between Fanny and her cousins, it is Fanny who finally becomes a young girl possessing qualities Misses Bertrams lack in a considerable amount: “the anguish arising from the conviction of [Sir Thomas’s] own errors in the education of his daughters was never to be entirely done away” (Austen 468). The lack of disposition and humility which Sir Thomas regrets not instructing to his daughters are the exact qualities which elevate Fanny above her cousins, and what is more, it does not come to her as a result of her nature but education: “it is Fanny who has strength of character [which] [...] is not a gift of nature and, so far as a life has a character, life is not a gift of nature but something made, a long and responsible history of disposition, education and habit” (Tave 175). The difference Sir Thomas and Lady Bertram impose on Fanny and their daughters, and Mrs. Norris puts in practice really seems to bring a lot of distinctions between Fanny Price and Maria and Julia Bertram, but, unexpectedly, in Fanny’s favor. These character traits, which are practically visible in the moral decisions, ability to see the real state of affairs when others were blind and acting in propriety, result from the proper teaching Fanny receives, i.e., as Tave claims, “it is in the moral and social conduct of Fanny that the action of the educated disposition is most fully tested. Fanny has been “properly taught” to govern her inclinations and temper and Fanny knows what propriety is” (180). Fanny’s educated disposition most certainly comes as a result of the severe treatment she receives from her aunt Norris who unintentionally causes Fanny to become what Maria and Julia were supposed to be in the first place. Banfield comments that

constant negligence and placement into the state of humility and putting forth the position Fanny should fill in Mansfield by her aunt Norris, only sharpen Fanny's sense of propriety and decorum:

Neglect keeps Fanny an outsider and gives her a disinterested vantage point to observe what passes around her. This period of neglect is the first stage of her education, an education of her judgment through observation and of her character through suffering. Without the chance to feel the self-importance that blinds the other characters, she develops moral vision. (19)

While thinking that the expense of buying Fanny her own horse is "absolutely unnecessary" (Austen 35), "Fanny hav[ing] no share in the festivities of the season" (Austen 34), being reminded "not to put [herself] forward, and talk and give [her] opinion as if [she] [was] one of her cousins" (Austen 223), and even trying to deny Fanny the convenience of her uncle's cottage on the way to Portsmouth, Mrs. Norris is not aware of being on the right path to make Fanny what Sir Thomas wants his daughters to become. By convincing Fanny that most of what she does should be corrected, at the same time, "the praises attending [Misses Bertrams's] behavior, secured and brought round by [Mrs. Norris], served to strengthen them in believing they had no faults" (Austen 33). Taking into account the propriety of Miss Price's behavior, her disposition, and humility, her aunt and tutor, Mrs. Norris, fulfills Austen's expectations in what education should do with a young lady, but also makes Fanny "the daughter [Sir Thomas] wanted" (Austen 477).

That the education Fanny underwent formed her into well principled, moral, religious, and "overtly virtuous and consciously virtuous" (Trilling 128) person is illustrated by the example of two important scenes which also put forth other characters' educational deficiencies. Though the chapter dedicated to the trip to Sotherton consists of a range of symbolic scenes, what interests us the most in regard to practicing the values Fanny learnt is the chapel scene and the conflict of Fanny's and Mary Crawford's opinions. When Edmund's wish to become

a clergyman finally comes to the surface, we are presented with Fanny's attitude towards religion which gains even greater importance when the opposite opinion, provided by Mary Crawford, becomes known to the reader. While Mary Crawford, affected by the more liberal upbringing she received both in the family and larger environment she grew in, claims that "[a] clergyman is nothing" (Austen 93) and "a clergyman had nothing to do but be slovenly and selfish" (Austen 112), Fanny has different views about it. The novels' moral example puts her signature to her cousin Edmund's opinion that the clergyman profession should not be judged by its status in the larger cities since "we do not look in great cities for our best morality" (Austen 94), and that a distinction should be made between the clergyman's "public manners" (Austen 95) and those which Edmund calls "*conduct*, [...], the result of good principles" (Austen 95). Not only do these words refer to the profession of a clergyman, but also to a large gap in Mary's and Fanny's behavior, i.e. while Mary seems to possess manners, Fanny can be seen as the owner of the conduct, and both Fanny and Edmund agree that such traits are nothing but "the effect of education" (Austen 272). Fanny's opinion on the importance of religious instruction and family prayers is also seen in her regret that such practices are no longer a part of family assembling:

It is a pity [...] that the custom should have been discontinued. It was a valuable part of the former times. There is something in a chapel and chaplain so much in character with a great house, with one's ideas of what such a household should be! A whole family assembling regularly for the purpose of prayer is fine! (Austen 87-8)

From the opinion Fanny shares with Mr. Rushworth and Edmund Bertram, we can easily see that Jane Austen creates a heroine whose education consists not only of the "accomplishments" that Nandana writes about (2), but also of what Thomas Gisborne sees as a crucial aspect of education, i.e. religious instruction. Sir Thomas also sees the fault of his daughters' corrupted disposition in the lack of religious practice thus confirming the righteousness of not only Fanny's thought but also of her conduct and disposition.

The other scene refers to the adaptation of *Lovers' Vows* inside the house of Sir Thomas's estate in which the reader can once again see Fanny as the arbiter of propriety and the practitioner of well-principled education. While the others embrace Mr. Yates's idea for the adaptation of theatricals, White claims that "Fanny's resistance to *Lovers' Vows*, and the novel's rejection of its values, seem fundamentally wise and mature" (675). Not only does Fanny recognize the impropriety in making the theatricals without Sir Thomas's knowledge, but she also sees what the others turn a blind eye to, i.e. the improper choice of the play:

Fanny, more than anyone, understands what is happening because she knows the cross-purposes among the prospective actors. [...] When the choice settles on *Lovers' Vows* she reads it eagerly but is astonished "that it could be chosen in the present instance", in a private theatre, the characters of Amelia and Agatha appearing to her in their different ways "totally improper for home representation", and she can hardly suppose that her cousin can be aware of what they are engaging in" (Tave 186).

Fanny's ability to make a distinction between right and wrong may seem exaggerated, but it is this exact ability that comes as a result of proper teaching and differentiates her education from that of the other characters in the novel, and in the case of theatricals even from Edmund's. Due to the fact that "it is always Fanny who sees the entire process, who sees what others are doing when they themselves do not understand their own actions" (Tave 194) is why *Mansfield Park's* heroine is seen as "modeling a 'conduct book'" (Wiltshire 60). Not only is Fanny educated in Mansfield Park, but she eventually becomes the one who educates *it* herself, and in the case of propriety of the theatricals, it is best shown that the student has become the master. Even when Edmund eventually agrees to participate in the play, Fanny still sees it as an improper thing, and with Sir Thomas's homecoming, Edmund finally admits that "[they] have all been more or less to blame [...] excepting Fanny. Fanny is the only one who has judged rightly throughout; who has been consistent. She never ceased to think of what was due to [Sir Thomas]. [He] will find Fanny everything [he] could wish" (Austen

189). What Sir Thomas would have wished is the proper conduct and morality as the result of education he tried to provide his children with, but as it seems, the only one to have acquired it is the one that by birth does not belong to his house, and thus “the distinction”, proper or not, “[was] made between the girls as they [were] grow[ing] up” (Austen 9).

Such Fanny’s role, evolving from the one of a student to the one of a teacher, is best seen in the episode of the visit she pays to her family in her hometown of Portsmouth. Maybe she saw the change of her residence at the age of ten as punishment, but going back to Portsmouth causes feelings which fit the description of the home she once lived in: “the abode of noise, disorder, and impropriety” (Austen 394). Taken as a “raw material” (Tanner 148) from Portsmouth, Fanny Price underwent the process of refinement of not only her intellectual abilities, but also her skills, principles, conduct, and manners, and has become more sensitive to any surrounding which does not reflect such state. Having undergone a strict education from the side of her aunt Norris in Mansfield Park, Miss Price becomes aware of the poverty of her birth home, the poverty which does not reflect itself only in the insufficient number of cutlery, modest diet, and a cold living room, but rather in the deficient education and upbringing of her siblings. Though Fanny tries not to “appear above her home, or in any way disqualified or disinclined, by her foreign education” (Austen 396), it does not take much effort to be shocked and disappointed by “untamable” (Austen 397) brothers, spoiled sister, father who “swore, [...] drank, [...] [and] was dirty and gross” (Austen 395), and the mother who does not pay much attention to any of her children. Murrah comments that “in the Portsmouth scenes, Jane Austen is at her best [because], with great skill, she uses descriptive detail to emphasize the contrast in Fanny’s mind between the sordid dreariness of her father’s house and the elegance and natural beauty of her uncle’s estate” (27). Being sent to Portsmouth by Sir Thomas is intended as a sort of a punishment for Fanny to reconsider Henry Crawford’s marriage offer, but reader can recognize the broader intention Austen has

with placing Fanny in the Portsmouth environment. Only by presenting such a severe contrast can we see Fanny's progress and change she experienced in Mansfield Park, and can the role of a teacher be ascribed to the novel's heroine. Even in this temple of noise and mess, Fanny recognizes her sister Susan as the one who owns a certain potential required to rise above the situation taking place in their family house:

Her greatest wonder on the subject soon became – not that Susan should have been provoked into disrespect and impatience against her better knowledge – but that so much better knowledge, so many good notions should have been her at all; and that, brought up in the midst of negligence and error, she should have formed such proper opinions of what ought to be; she who had no cousin Edmund to direct her thought or fix her principles (Austen 403-4).

Now, the time has come for Fanny to give Susan what Edmund once gave her, and she starts by becoming a subscriber in the local library since her father does not own any of the books being the reason why “Susan had read nothing, and Fanny longed to give her a share in her own first pleasure, and inspire a taste for the biography and poetry which she delighted in herself” (Austen 404). The process of educating Susan being in progress, Fanny sees her sister as “a most attentive, profitable, thankful pupil” (Austen 424). Not only is Susan given tutoring in the field of history, manners, but also in the state of affairs in Mansfield Park. What Fanny does not know is that this process of educating Susan will be continued in the exact place where Fanny's education started. After Fanny is instructed to bring her sister to Mansfield Park, and the journey finally takes them there, “visions of good and ill breeding, of old vulgarisms and new gentilities are before [Susan]” (Austen 451). As Susan is now to fill the place Fanny once had in Mansfield Park, it is left to Fanny to fulfill the purpose of education her aunt Norris mentions at the beginning of the novel. At the end of the novel “[Fanny] is the bride of Mansfield's worthiest son, the daughter Sir Thomas has always wanted, the spiritual center of the great house itself” (Pickrel 615). Mansfield Park has

educated Fanny, brought her to the final purpose of the given education, i.e. provided her with a husband, and Fanny has now reached the level where she is called an educator which is seen in the words of both her husband and tutor: “Her mind, disposition, opinions, and habits wanted no half concealment, no self-deception on the present, no reliance on future improvements. Even in the midst of his late infatuation, [Edmund] has acknowledged Fanny’s superiority” (Austen 476).

3.2. Educational Influence of *Mansfield Park*'s Environments

After enumerating some general terms of the educational process taking place in Jane Austen’s England, placing and identifying them inside the covers of *Mansfield Park*, and presenting Fanny Price as the central figure of the novel’s educational concerns, it is left to recognize the importance environments have in making the educational mark on novel’s characters. While reading *Mansfield Park*, one can easily recognize the domination of three major locations which make an important contribution to the formation of both novel’s plot and character traits of people related to these places. Mansfield Park, Portsmouth, and London form the novel’s map for tracking the answer to the question why the characters show different results of education or the lack of it received in their families. One may easily ask why Austen decides to go to such extremes in choosing settings for the novel, and making Mansfield Park the meeting point for different characters’ moral, principles, and educational traits. Parallel to Banfield’s claim that “in the world of *Mansfield Park*, Sotherton and Portsmouth represent two extremes of which Mansfield becomes the just mean” (5), we may state that by introducing us with the state of affairs in Portsmouth and London, Austen portrays Mansfield Park as the place where proper principles and education can be acquired, and the deficient ones corrected and reshaped. When Austen wants to make a characterization of a certain environment, she wisely does it by introducing one or more new characters into

the story. In this sense, those who are shown as the best examples of the way in which one's conduct can mirror the environment they grew up in are those who have come to Mansfield Park as guests or the objects of someone's "charitable kindness" (Austen 477). Fanny Price as the young lady who comes to Mansfield at the age of ten and makes it possible for us to see the striking difference between her past and present home, along with Henry and Mary Crawford, as the advocates of London's values, are the ones Austen portrays as the perfect figures for examining the influence of environment on education in *Mansfield Park*. Ever since Austen introduces the Crawford sibling into the story, we also get familiar with the statements such as "woman who had been mostly used to London" (Austen 4) and "he had been much in London" (Austen 47). At first, one may think that such claims refer to nothing but one's place of residence or origin, but looking closely at the circumstances and context in which they are uttered, it becomes clear that they encompass a vast area of meaning. When Mary and Henry Crawford come to visit their sister, Mrs. Grant, she is aware of the potential problems their urban upbringing may cause in the more rural area of Mansfield Park. Murrah argues that "Jane Austen constantly associates good of all kinds with the rural environment of Mansfield and evil with London" (25). Among some other characters in the novel, Mrs. Grant is one of the advocates of this idea which is clear from her comment of the Crawford siblings' behavior: "You are as bad as your brother, Mary; but we will cure you both. Mansfield shall cure you both – and without any taking in. Stay with us and we will cure you" (Austen 46). What Mrs. Grant sees as spoiled and in need of being cured are the principles, conduct, and morality educated in London, and brought as such to the quite different environment of Mansfield Park by Mary and Henry Crawford. *Mansfield Park* offers us a variety of situations in which this difference is made more than evident. Novel's protagonists, Fanny and Edmund, pay a lot of attention to the opinion Mary Crawford shares in different episodes in the novel. Be it the one about the clergyman profession in the Sotherton's chapel, her open criticism of

her uncle Admiral Crawford, or the liberal view on the relations between her brother and Maria Bertram at the end of the novel, Fanny and Edmund see it as nothing but “the effect of education” (Austen 272) Mary received in London. All the conflicts of opinion happening between Mary and Fanny only serve as a proof that the education urban areas, specifically London, support do not receive the approval of the rural area as Mansfield Park. Brought up by the corrupt uncle in “the cheap and flashy London circles” (Pickrel 613), the Crawfords show the lack of morality and principles which, on the other side, by owning them, Fanny and Edmund represent the arbiters of propriety and decorum. That Mary Crawford did not undergo the same educational pattern as her moral opposite, Fanny Price, is best seen in the different opinion the two of them hold when it comes to the matter of religion. While observing the old chapel in Sotherton, Fanny regrets that the tradition of family prayers is no longer practiced which provokes Mary’s response: “Every generation has its improvements” (Austen 87). The lack of religious principles in the education of Mary Crawford also becomes evident in her claims that “[a] clergyman is nothing” (Austen 93) and that “everything is to be got with money” (Austen 59). The priorities of the urban education which shape Mary’s opinion and conduct constantly strike a nerve of the principles shaped according to the educational pattern Fanny and Edmund underwent. What Fanny sees as genuine virtues meets mockery and negation from the side Mary Crawford, and what Mary sees as an acceptable and approvable behavior according to her education is disapproved by Fanny. Mary’s wit and sophisticated attitudes do not fit into the educational ideology propagated inside the rural area she and her brother come to in search of amusement. Karounos comments that “[a]ssociated as they are with everything French and fashionable in both taste and manners, it is evident that the Crawfords represent a revolutionary assault on the twin principles of tradition and religion” (725-6). The absence of the law-giving figure, i.e. Sir Tomas’s absence proves as a fertile ground for the rule of these revolutionary ideas and spirits. The absence of the proper

father figure gives a great contribution to the formation of Mary's and Henry's morality and principles as such, and once again, the absence of such figure causes them to put those principles in practice. Trilling comments on this by saying that "it is [Sir Thomas], in his entire identification with his status and tradition, who makes of Mansfield Park the citadel it is – it exists to front life and to repel life's mutabilities" (136). The mutabilities or the changes Trilling mentions are embodied in the Crawfords and the outcome of the urban education they bring with them. Now that Sir Thomas is absent, the trip to Sotherton with all its inappropriate communication and relations between the young characters takes place, it becomes possible to make the controversial theater stage of his citadel, and finally, the immoral flirtations between Henry and Maria Bertram happen at full speed. Though such behavior meets resistance on the side of Fanny and Edmund, eventually, the "faulty education" (White 664) brought from London's urban environment starts corrupting the morality and principles established by the education of the rural environment of Mansfield Park. In the same manner it took the father figure to leave so it becomes possible for the outcomes of Henry's and Mary's education to reign the Park, it takes the law-giver to return in order to bring his estate in the state of propriety and educated principles, which is the exact thing that happens to Mansfield Park with Sir Thomas's homecoming. Taking in consideration that Austen has the intention to present the setting of Mansfield Park as the place where the acquisition of the proper education, principles and conduct happens, it is not surprising that even the advocates of London's values experience a certain adjustment and shaping of their behavior and opinions there. Coming from disrupted family situation in London, Mary cannot be familiar with the true family values and the position of father figure in such family, but spending some time in Mansfield Park, she finally comes to the conclusion that Sir Thomas represents the true and proper authority in his family: "[...] Fanny, do not imagine I would now speak disrespectfully of Sir Thomas, though I certainly did hate him for many weeks. No, I do him justice now. He

is just what the head of such family should be. Nay, in sober sadness, I believe I now love you all” (Austen 363). Growing closer to Fanny and Edmund, Mary starts changing her attitudes and emotions, which results in making behavior and principles of those around her more acceptable than when she first came to Mansfield. Accordingly, what seems to be corrupted in her brother’s behavior, i.e. his immoral and controversial attitude towards relationships and dating, is now being brought into order when he recognizes and becomes impressed with Fanny’s character and conduct. Being in love with Fanny makes Henry lose his corrupted habits, and brings him closer to the morality cherished in Sir Thomas’s estate. This change goes as far as to make Sir Thomas approve of Henry as Fanny’s potential husband, and punish her for rejecting that proposal. Nevertheless, when Crawfords eventually return to London, all the deficiency of their education and upbringing deep-rooted inside them comes to the surface once again. Pickrel comments on this by saying that “Mansfield lifts them above themselves for a little bit and then, back in London, they revert to their old natures” (613). It does not take long for Henry to return to his old habits, and make Maria Bertram compromise her marriage to Mr. Rushworth which altogether does not encounter proper criticism from the side of Henry’s sister, Mary Crawford. That the Crawfords “lack true inner moral goodness, strength and stability” (Tanner 26) is shown through their decisions, liberal communication and opinions, inability to obey the authority of law-giving figure, and see value in religious and moral principles propagated in the Park. In terms of *Mansfield Park* environments, Banfield claims that “those who find their surroundings morally alien must change places” (12), and if so, then it is clear why Crawfords cannot be at peace with themselves in Mansfield Park. Their education provided them with the principles which do not fit in the same pattern as that of Mansfield, and as such, the only surrounding which meets the necessities of their education and upbringing is that of the urban area from which it originated.

As much as Austen wants us to notice the difference between the way in which urban on one side, and rural area on the other educate one's disposition, she also portrays another striking difference between Mansfield Park, and more provincial city of Portsmouth in terms of education. The author uses several characters to describe the educational effect of the Portsmouth surroundings, more closely the surrounding of Mr. Price's house in which Fanny lives till the age of ten. Not only is this effect visible in the cases of the novel's female protagonist, her brother William and sister Susan, but maybe the most strikingly of all in the character of Fanny's mother in comparison to her Aunt Bertram. Wright argues that the episode of Fanny's visit to Portsmouth, "which dominates the third volume of the novel is solid testimony of Jane Austen's realism" (128). He explains this further by saying that

A sentimental novelist would have thrown a veil over the poverty, the dirt, and the rudeness. But Fanny finds a cramped house; the atmosphere of which is confused and inefficient; a bedraggled mother; a coarse-talking and foul-smelling father; and two rosy-faced boys, ragged and dirty. (128-9)

All of this stands in opposition to what Mansfield can and has offered to Fanny not only in terms of comfort but most primarily in educational terms which along with quietness, order, and tidiness lacks inside Mr. Price's house. Discussing the state of affairs Fanny encounters in her father's house, Tanner argues that "it is the impropriety not the poverty of Portsmouth which is stressed" (147). That Austen chose to leave the impression of disapproval instead of pity of the way in which Fanny's family lives and behaves contributes to the importance of the topic of education in the novel in general. All of disorder, noise, and carelessness taking place in Portsmouth episode do not point to the financial situation of Mr. Price's family but instead make us question the educational state of affairs taking place in Fanny's birth house. In this sense, Tave mentions that "[t]he contrast of Portsmouth and Mansfield makes Fanny aware of how different circumstances can affect dispositions essentially similar" (176). As

already mentioned, this can be illustrated by the example of two similar cases, the one of Fanny's mother and her Aunt Bertram, and the other of Fanny herself and her sister Susan. Austen uses the opening lines of the novel to introduce us with the characters of three women, Miss Maria Ward, Miss Ward, and Miss Frances, which is later called Mrs. Bertram, Mrs. Norris, and Mrs. Price, three sisters whose different choice of partners makes a great effect on their by birth similar dispositions. Mrs. Bertram "had the good luck to captivate Sir Thomas Bertram, of Mansfield Park, [...] and to be thereby raised to the rank of a baronet's lady, with all the comforts and consequences of an handsome house and large income" (Austen 1). On the other side, her sister, Mrs. Price "married, in the common phrase, to disoblige her family, and by fixing on a lieutenant's of marines, without education, fortune, or connexions, did it very thoroughly" (Austen 1). Through the characters of Mrs. Bertram, Fanny's aunt, and Mrs. Price, Fanny's mother, Austen depicts the overall outcome of the educational influence of surroundings on person's dispositions. Having the same starting point, as far as their dispositions are concerned, as the story goes on, these two sisters find themselves in the opposing environments that significantly educate and form their conduct. In regard to Mrs. Price, White comments that "[she] crossed into the wilderness of Portsmouth" and "was never to get back over the line" (675). Maybe Austen did not write a lot about the consequences of the crossing or not crossing the line in educational terms on the characters of Mrs. Price and Mrs. Bertram themselves, but the evident outcome of such acts is seen on the realm of educational practices it brings to their children. Though "[t]o the education of her daughters Lady Bertram paid not the smallest attention" (Austen 18), she became a "baronet's lady" (Austen 1) living in the environment as that of Mansfield Park, thus ensuring that her future children would be "under the care of a governess, with proper masters" (Austen 18). On the other side, Mrs. Price's settlement provides her children with a "shallow and vulgar" (Trilling 137) law-giving figure, the environment in which making a noise, slamming door, "tumbling

about and hallooing” (Austen 387), arguments about the insufficient number of cutlery, swearing happen on daily basis and the “house reckon[s] too small for anybody’s comfort” (Austen 393). The conditions and circumstances of the Portsmouth environment’s everyday life mirror themselves in the education, or rather the lack of it that Fanny’s siblings were provided with. Portsmouth surrounding can only teach them vulgarity and disobedience which even Fanny’s “foreign education” (Austen 396) is not able to moderate. Though she wants to make herself useful by bringing the spirit of Mansfield Park’s education into her house in Portsmouth, Fanny “soon despair[s] of making the smallest impression on *them*” because “they were quite untamable by any means of address which she had spirits or time to attempt” (Austen 397). The conflict of Mansfield Park’s order, propriety, and conduct, and Portsmouth’s noise, disorder, and disobedient behavior are best seen through Fanny’s eyes and reasoning because she, more than the others, has experienced both of it. The only gleam of hope she sees in the uneducated surroundings of Portsmouth is the potential for rising above the educational hopelessness of their father’s home recognized in her younger sister Susan. However, as in the case of Fanny, it will take the environment of Mansfield Park to offer the proper education to Susan and correct the Portsmouth’s negligence. Once again, the central place of the novel, or even the novel’s protagonist, Mansfield Park, proves to be not only the place or just one of the environments in the novel, but, as Tanner claims, “an institution” (148). This institution has proved to be perfectly capable of detecting and defining any kind of deviations to what its education finds proper and desirable. By doing so, Austen takes us into two extremes which only confirm Mansfield’s status as the agent of proper education which can provide a person with the appropriate conduct, principles, and morality advocated by the novel’s author herself. Whatever does not fit into that frame should either be reshaped and modified by Mansfield or, if the resistance appears, sent to the better suiting environment. Austen embodies the first case scenario in the characters of Fanny, William, and

Susan Price, while she assigns the roles of the second case scenario to Henry and Mary Crawford. Both groups, brought to the environment of Mansfield Park from London and Portsmouth, display the educational patterns of either urban or provincial environments, and as such represent a threat to the well-being of novel's citadel of propriety. By defending the walls of that citadel from any such influence coming from either sides of the educational extreme the novel both "afford[s] a sensitive and valuable person such as Fanny Price an environment in which to survive" (White 675) and clearly shows which principles should be preserved and looked for in society in general.

4. The Topic of Education in *Wuthering Heights*

4.1. Revengeful Denial of Education in *Wuthering Heights*

When making a comparison between *Mansfield Park* and *Wuthering Heights*, the two novels whose publishing ranges from 1814 to 1847, the first similarity that would most probably come across one's mind is the case of two children, whose adoption triggers the majority of plot developments in both of the novels. However, though Heathcliff, similarly to Fanny Price, becomes a member of the higher class family than the one he originates from, the conditions and the environment of the adopting family he grows in differ from the family Austen places Fanny into. Not only is there a difference in the relationship that Fanny and Heathcliff develop with Bertrams, i.e. Earnshaws, but also in the expected outcomes of their adoptions. While the ambitions Fanny's uncle Tom Bertram and aunt Norris have with the decision to bring the nine-year-old girl to Mansfield were discussed upon, it remains to analyze the aspects of Heathcliff's adoption and stay in the Earnshaw family, but especially his educational path, and the influence of his protagonistic, i.e. antagonistic nature on the education of the majority of characters in the story of *Wuthering Heights*.

As the story of *Wuthering Heights* begins, we are introduced with the character of Heathcliff in his more mature age, where one of the narrators, Lockwood, describes him as “a dark-skinned gipsy in aspect, in dress and manners a gentleman” (Brontë 21). Due to the fact that most of the *Wuthering Heights*’s narration is made in a retrospective manner, it is possible for the character of Heathcliff, who is mostly perceived as “the unmannerly wretch” (Brontë 30), to make a first impression of such kind on Lockwood. On the other hand, the first impression Heathcliff makes on the chief narrator of the story, Nelly Dean, is more likely to resemble the first part of the Lockwood’s description. When Mr. Earnshaw asks his children, Hindley and Catherine, what he shall bring them from his trip to Liverpool, their answers do not resemble what they actually get. Instead of a fiddle and a whip they chose, their father brings back home “a dirty, ragged, black-haired child; big enough both to walk and talk” who “only stare[s] round, and repeat[s] over and over again some gibberish that nobody [can] understand” (Brontë 45). In this exact manner is the character of a boy, later christened Heathcliff, introduced into the family and the story through the narration of Nelly Dean. At this point, it can be noticed that the motive for bringing Heathcliff into the house of gentlemen farmers, Earnshaws, located in the Yorkshire moors, differentiates from the one Bertrams had while bringing Fanny to the Mansfield Park estate. The origin of the “starving, and houseless, and as good as dumb” (Brontë 45) child brought from the streets of Liverpool is never made clear in the story, but the position he occupies in the Earnshaw family during the life of Mr. Earnshaw is never less than the one of his true children. Carroll describes this situation by saying that “Heathcliff is an ethnically alien child plucked off the streets of Liverpool by the father of Catherine and Hindley, and then, almost unaccountably, cherished and favored over his own son Hindley” (249). Though Mr. Earnshaw, as the authority figure at the *Wuthering Heights* estate, does not define the future plans he has with the child he gets out of the streets of Liverpool, he provides him with the possibility to be educated by the

curate in the same manner as Hindley and Catherine are. The dramatic turn of the situation and the state of affairs at the Wuthering Heights happens with the death of Mr. Earnshaw. As there is no more patronage from the side of his guardian, Heathcliff is now exposed to the tyrannical acts of Mr. Earnshaw's son Hindley, who "had learned to regard his father as an oppressor rather than a friend, and Heathcliff as a usurper of his parent's affections and his privileges" (Brontë 46). From this moment on the revenge gets going in earnest, and finds a fertile ground in the denial of education as one of the most effective ways of degrading someone both in terms of class and mental development.

Buchen suggests that "*Wuthering Heights* is essentially a novel about children" (251), while Thompson goes further by claiming that "[...] the children [in the novel] find themselves in a fierce struggle for survival against actively hostile adults who seem obsessed with the desire to kill or maim them" (95). First such act of maiming happens when Hindley Earnshaw finishes his studies and comes back home for his father's funeral. Now, as the heir of the Wuthering Heights estate, not only does Hindley have the responsibility over the house and the land his father owned, but also of the upbringing and education of his younger sister Catherine and the child his father brought from the streets of Liverpool. Thirsting for revenge over his father's pet child, Heathcliff, the first thing Hindley does after Mr. Earnshaw's death is to "depriv[e] [Heathcliff] of the instructions of the curate, and insist that he should labour out of doors instead; compelling him to do so as hard as any other lad on the farm" (Brontë 52). Kavanagh states that "the conflict in the novel between 'outdoor' and 'indoor' concerns registers, among other things, [...] difference between 'appropriately' illiterate and immiserating labour in the fields and more intellectually subtle and ambitious labour in the book-lined rooms" (37). By driving Heathcliff out of the house, and positioning him at the level of a servant and a field worker, not only does Hindley deny him the material comforts he used to enjoy, but he also degrades Heathcliff in educational terms. Now, being deprived of

the curate, Heathcliff slowly starts to lose even the knowledge he acquired during the life of Mr. Earnshaw:

[Heathcliff] had by [the age of sixteen] lost the benefit of his early education: 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. His childhood's sense of superiority, instilled into him by the favors of old Mr. Earnshaw, was faded away. (Brontë 69)

The only source left for Heathcliff's educational progress can be found in Catherine Earnshaw's love and pity for him. As Hindley banishes him from the house, when not playing or helping Heathcliff in the fields, Catherine puts all her forces into teaching him what she learnt from her curate. Goodridge sees Heathcliff as "a Caliban to whom [Catherine] has taught language" (21), but as time passes, both Catherine and Heathcliff lose all of their interest for learning and "promis[e] fair to grow up as rude as savages" (Brontë 52). Catherine shows no interest in curate's lessons therefore being unable to teach Heathcliff what she has learnt, and together they avoid going to church on Sundays as well as Joseph's religious instructions. Craik suggests that Catherine and Heathcliff "are given great freedom from the social pressures [...] through neglect" (13). Hindley's neglect gives the two of them freedom to spend their time in running through the moors which leads them to the event where their different origin and social status causes them to part ways. Being injured at the Lintons' estate, Catherine is forced to accept their care while Heathcliff, once again identified as a gypsy, must return not only to the Wuthering Heights but also to the final confrontation of his real social status. Seeing Catherine turning into a lady now, and eavesdropping on her conversation with Ellen, Heathcliff goes away from the house, thus opening a new chapter in the lives of the majority of characters. Thrushcross Grange opens the door of cultivation and

education to Catherine, while Heathcliff “[l]ike Caliban, ha[s] profited from his education in that he knows how to curse” (Goodridge 22).

Having been gone for three years, Heathcliff comes back to Wuthering Heights, as Craik comments, “having overcome his degradation” (23). Making a fortune, and looking like a gentleman, Heathcliff “was now worthy of anyone’s regard” (Brontë 94). With his arrival, the lives of the majority of characters, especially the ones living at the Wuthering Heights estate, are directed by his thirst for revenge. Gradually becoming the owner of the estate, Heathcliff is now in the power of positioning its residents into the place he himself considers the most appropriate. Thus, the period of his tyranny in the Wuthering Heights, especially in educational terms, can be put in words he utters to the Hindley’s son Hareton: “[...] we’ll see if one tree won’t grow as crooked as another, with the same wind to twist it” (Brontë 164). With this pun, Brontë surely refers to the tyrannical life conditions at the *Wuthering* Heights where Hindley and Hareton become sheer puppets in the hands of master Heathcliff. The first change he makes with the accession of the estate’s throne is the exact one Hindley does after the death of Mr. Earnshaw. Kavanagh explains this by saying that “Hindley enforces Heathcliff’s illiteracy in order to exacerbate the difference between Heathcliff and Catherine; and Heathcliff, after seizing cultural and class power, attempts to deny literacy to Hareton” (20). With the death of Frances Earnshaw, Nelly takes responsibility of Hareton’s literacy teaching him letters at the age of five. After Nelly changes residence and moves to the Thrushcross Grange estate, “the curate [...] took [Hareton] in hand” (Brontë 87). Nevertheless, it did not take long before Heathcliff deprives the boy of the curate which causes Nelly to be welcomed with “a string of curses” (Brontë 103) when she sees Hareton after a period of several years. As Kettle discusses Heathcliff “systematically degrades Hareton Earnshaw to servility and illiteracy” (38). Hindley Earnshaw dies, and the gradual process of degrading his son Hareton in class and education begins. He now starts resembling Heathcliff

at the period after Mr. Earnshaw's death, i.e. what Hareton's father creates of Heathcliff in terms of civility, education, and social position is now being created of Hareton by Heathcliff himself: "[Heathcliff] appeared to have bent his malevolence on making [Hareton] a brute: he was never taught to read or write; never rebuked for any bad habit which did not annoy his keeper; never led a single step towards virtue, or guarded by a single precept against vice" (Brontë 171). The tree really does grow as crooked as another, and if Heathcliff is seen as a Caliban, Hareton can be seen as another one. "The uncivil little thing" (Brontë 187) now looked and spoke as his master did, and, as Berry comments, that made "Heathcliff [to] glory in his anti-training" (48). Hareton's illiteracy and the lack of cultivation encounters mockery and the feeling of shame and degradation by the sheer fact of being cousins with him from the side of Edgar Linton's daughter Catherine and Linton Heathcliff. They mock his "frightful Yorkshire pronunciation" (Brontë 189) and the inability to read the inscription with his own name over the doorway. Seeing Hareton as the young self, it may seem justified for Heathcliff to take credit for the lack of his literacy and cultivation which he expresses by saying that "[Hareton] will never be able to emerge from his bathos of coarseness, and ignorance. I've got him faster than his scoundrel of father secured me, and lower, for he takes pride in his brutishness" (Brontë 188). As the story gradually comes to the end, Brontë proves Heathcliff wrong, and justifies Nelly Dean's affections towards the younger generation, more specifically towards Hareton and young Catherine. Allot mentions that "in almost all the scenes in which Hareton appears in the second-generation story his connection with the fertile earth [...] [is] kept before our eyes" (*Emily Brontë* 200). If Brontë symbolically presents Hareton as "a wealthy soil" (171) then the question appears who will be the one to plant the seed of literacy in it be? Most surprisingly, the answer lies in the same person who used to mock Hareton's lack of literacy and cultivation, young Catherine Linton. By a combination of circumstances, Wuthering Heights becomes young Catherine's place of residence, and begin

on Easter Monday in 1802, she “opens her friendly campaign to reclaim the neglected ‘soil’ by offering to teach Hareton to read” (Allot, *Emily Brontë* 201). At first, Hareton feels shame on Catherine’s “revelation of his private literary accumulations” (Brontë 250), but as time passes the two of them, both symbolically and literally, clear the ground in the garden and plant flowers imported from the Thrushcross Grange estate. By teaching him how to read, and reading many books in his presence, Catherine finally brings Hareton to the state of being titled “Mr. Hareton Earshaw” (Brontë 261). Only by the approach of Heathcliff’s death and, therefore, the end of his revengeful deprivation of education was it possible for Wuthering Heights to start acquiring Thrushcross Grange’s environmental and educational qualities. Berry defines this by saying that “Hareton's dogged pursuit of daily labour and rough animal enjoyments is replaced, under Catherine's tutelage, by an intense focus on literacy, in which the need to eat is translated into the desire to know” (48). This change serves as an indication that the long period of the revengeful deprivation of education in Wuthering Heights has finally reached its end, and the estate is gradually entering a new stage marked by its transformation into the Thrushcross Grange, the difference of which will be worked out in detail in the following part of the paper.

4.2. Difference between Wuthering Heights and Thrushcross Grange in Educational Terms

When the question of the educational approach difference was posed in regard to Austen’s *Mansfield Park*, it was made clear that the author’s aim was to describe such difference on a broader level. Thus, we were able to identify the liberal approach to the education through the Crawford siblings, more strict and morally-oriented one advocated in Sir Thomas’s house, and ultimately the lack of such educational values in Mr. Price’s house in Portsmouth. Therefore, through different characters, Austen makes a comparison of the three environments, Mansfield Park, London, and Portsmouth, in the educational ideology

professed in each one of them. Emily Brontë deals with this topic in a much different manner. Lord David Cecil claims that “[Emily Brontë] is not a characteristic of Victorian England” and that “[she] is concerned solely with those primary aspects of life which are unaffected by time and place” (92). At the first glance, one may think that *Wuthering Heights* does not have so much to do with education, at least not in the same amount as Austen’s *Mansfield Park* does, but looking more closely, the topics of education can be symbolically seen even in the way Brontë depicts the scenery in the novel. What Austen does in dealing with the topic of education using the three mentioned locations; Brontë does in a more narrow sense using the locus of the two neighboring estates. Behind the story of love, revenge, property, society, class, and supernatural, we can find the topic of education which runs throughout the text.

Carroll states that

the elements of conflict in *Wuthering Heights* localize themselves in the contrast between two houses: on the one side Thrushcross Grange, situated in a pleasant, sheltered valley and inhabited by the Lintons, who are civilized and cultivated [...] and on the other side *Wuthering Heights*, rough and bleak, exposed to violent winds, and inhabited by the Earnshaws, who are harsh and crude [...]. (243)

In this micro universe, i.e. the estates of *Wuthering Heights* and Thrushcross Grange, Brontë confronts two worlds much the same way Austen does with the Mansfield-London-Portsmouth localities. This confrontation begins with one of the rambles Heathcliff and Catherine make to the Thrushcross Grange one Sunday evening. Staring through the Lintons’ house window, the two of them desire to see

[w]hether the Lintons passed their Sunday evenings standing shivering in the corners, while their father and mother sat eating and drinking, and singing and laughing, and burning their eyes out before the fire. [...] Or reading sermons, and being catechized by

their man-servant, and set to learn a column of Scripture names, if they don't answer properly. (Brontë 53)

The fact that the two children coming from the Earnshaw estate should be surprised or amused by this picture can only mean that the two of them were accustomed to the different state of affairs at their house, which was exactly the case with the Wuthering Heights estate. While Mr. Earnshaw was still alive, as Nelly Dean narrates, “[they] had a curate [...] who made the living answer by teaching the little Lintons and Earnshaws” (Brontë 48). At this period, though Lintons belonged to the gentry class of non-titled nobility landowners while the Earnshaws were the gentlemen farmers, the level of the education children of both families received did not differ in any sense. After the death of Mr. Earnshaw, i.e. with the absence of the law-giving figure, as in the case of *Mansfield Park*, a sort of an educational anarchy starts ruling Wuthering Heights. Though Hindley, now a law-giving figure at Wuthering Heights, deprives Heathcliff of education out of revenge, he does not prove as an authority in educating his younger sister Catherine either. This is best seen when Catherine, due to the injury she suffers while sneaking into the Lintons' land, stays at the Thrushcross Grange until she fully recovers. Mr. Linton comments on the girl's lack of manners and cultivation by saying: “I've understood from [the curate] that [Hindley] lets her grow up in absolute heathenism” (Brontë 55). Mr. Linton takes the advantage of Catherine's stay in his house not only to “read [Hindley] such a lecture on the road he guided his family” (Brontë 56), but also to reduce the consequences of her ill-breeding. Farrell comments on this intervention by saying “that even the rigidly polarized Heights and Grange bear traces of each other's impact” (175). After a five-week stay at Thrushcross Grange, not only did Linton family cure her ankle, but they also did much on improving her manners. This change provokes an instant reaction at her return to the Wuthering Heights where everyone concludes that “[she] look[s] like a lady now” (Brontë 57). Ford comments that “the Linton environment

tends to eradicate from [Catherine] the wilder elements that remain in Heathcliff” (80). This eradication, as Ford calls it, causes the major conflict in the novel where Catherine, changed by the Thrushcross Granges’s educational climate, notices “how very black and cross [Heathcliff] looks and how funny and grim” (Brontë 58), and makes a final decision to marry the one who suits her class, looks, and education better than he does. By marrying Edgar Linton, Catherine changes Heights’ “rough[ness] and [un]civilized graces” for Grange’s “refinement and delicacy” (Ford 80). In this way not only does she avoid experiencing degradation which the marriage with Heathcliff would bring, but she also plays an important role in passing this educational discord on to the next generation.

The first generation’s lack of educational discipline is triggered by the absence of a father figure, or at least a firm father figure. The similar situation happens with the second generation. After Earnshaw siblings, Hindley and Catherine, die, the two of their children, Hareton and Catherine, are left to struggle with Heathcliff’s revengeful denial of education. Hareton, now left in Heathcliff’s hands, and young Catherine, left to her father’s upbringing, make the difference between Wuthering Heights’ and Thrushcross Grange’s tutoring even more recognizable than it was at the time of their parents’ childhood. Kavanagh stresses Edgar Linton’s patriarchal qualities by saying that “despite [Edgar’s] weak and effete appearance, because of his ‘uprightness’, and not ‘despite’ but *because* of his ‘superegoistic qualities’, wields more effectively than Heathcliff ‘the power of patriarch’” (41). This Edgar’s advantage is most visible in the way he treats his daughter Catherine after her mother’s death. Shunning company after Catherine’s death, Edgar spends his days in the house’s library, with the occasional visits to the chapel, but most importantly “he take[s] [Catherine’s] education entirely on himself, and make[s] it an amusement, [and] [f]ortunately, curiosity and a quick intellect make her an apt scholar; she learn[s] rapidly and eagerly, and doe[s] honour to his teaching” (Brontë 165). Keeping up the Linton’s level of cultivation, Edgar raises his

daughter in a manner opposite to the one taking place at the Wuthering Heights. Similar to Fanny's visit to Portsmouth, when Catherine comes to the Wuthering Heights, she experiences shock due to the behavior of its residents. Never before was young Catherine called names she now hears at the Wuthering Heights. Being faced with the inconvenient truth of her relation with Hareton Earnshaw, what Catherine feels the most repulse for is Hareton's state of being a "rude-bred kindred" (Brontë 170). Being thirteen years old, and without much knowledge about the state of affairs at her mother's birthplace, young Catherine cannot understand that there could be a place where education and upbringing could take a different form from the one at her homeplace. Traversi expresses his opinion about the life at Thrushcross Grange by saying that "it reflects a conception of life at first sight altogether more agreeable, more human than that set against it" (56) where its residents, the Lintons "seem to possess refinement, kindness, and amiability which makes life tolerable" (57). This refinement, acquired at the Thrushcross Grange, is passed on the next generation, even if they no longer reside at it. Linton Heathcliff, Heathcliff's and Isabella's son, possesses "a grace in his manner" (Brontë 186) only because he grew up away from the Wuthering Heights, and with the advantage of his mother's tutoring, who herself was educated and brought up in the Thrushcross Grange. Being aware of this fact and having experienced inhumane life conditions at Wuthering Heights, Isabella's last wish was to leave her son with Edgar because "[Linton's] father [...] had no desire to assume the burden of his maintenance or education" (Brontë 166). Though these Isabella's presumptions do not prove right, and Heathcliff takes custody of his son, and even engages a tutor to teach him three times a week, one cannot but attribute Linton's literacy and manners to the fact that he spends first thirteen years of his life with his mother far from the destructive environment of Wuthering Heights.

Allott's statement that "Lintons are better for Earnshaws than Heathcliff is" ("Rejection" 73) is the most justified on the example of Hareton's and young Catherine's relationship. Through

their first encounter, lines of communication, and finally, the effort Catherine puts in educating Hareton, the above discussed difference between the two estates becomes most evident. What is more, the entire communication the two of them establish can be taken as a synecdoche for this educational difference between Wuthering Heights and Thrushcross Grange. Nelly makes Catherine understand the reason for Hareton's ignorance by posing a rhetorical question to her: "Had *you* been brought up in his circumstances, would you be less rude?" (Brontë 212). As Brontë brings the novel to an end, she both symbolically and literally wants to make a harmonic symbiosis of the two estates. In one of the final chapters, while Lockwood pays visit to Nelly Dean at the Wuthering Heights, he notices "by the aid of [his] nostrils: a fragrance of stocks and wallflowers wafted on the air from amongst the homely fruit-trees" (Brontë 255). Being accustomed to a more savage appearance of the Wuthering Heights' estate, Lockwood can now notice a great improvement, which is followed by an even greater surprise coming from the side of Catherine and Hareton. As he approaches the house, he notices another change for which the tamer appearance of the nature can serve only as a symbolical introduction. Lockwood hears Catherine teaching Hareton whose "handsome features glov[e] with pleasure" (Brontë 256). The change in the nature this narrator notices is only a result of "an importation of plants from the Grange" (Brontë 263), and the educational process taking place in Wuthering Heights follows the previously mentioned action, only in a more symbolical manner. Berry claims that "[i]t is obviously [Catherine's and Hareton's] shared examination of books, and the success of Catherine's program in literacy education, that signals the beginning of the change between them" (49). Most certainly not only did Brontë want to signal the change between these two members of the second generation, but she only took it as a synecdochical representation of the general change in terms of relations between Wuthering Heights and Thrushcross Grange. With most of the members of the first generation now passed away, "the calm" of the Grange can now pacify "the storm" (Cecil 96)

of the Heights. All that the first generation, primarily Hindley and Heathcliff, denied to the Wuthering Heights will now be made up for by the ones belonging to the second generation, i.e. Hareton and Catherine. What was “asocial and unsociable” (Kavannagh 17) will now become sociable, what was uncivilized will now go through the process of civilizing, and most importantly, what was uneducated under the terms of Wuthering Heights will now receive Thrushcross Grange’s education.

5. Conclusion

In analyzing the topic of education in *Mansfield Park* and *Wuthering Heights*, the starting point and the mutual link between the two novels was found in the presence of the Other, foreign, adopted subject in both of the novels. This Other is, as elaborated, embodied in the characters of Fanny Price, the heroine of *Mansfield Park*, and Heathcliff, the main male character in *Wuthering Heights*. Though the similar starting point which serves as a connection between the two novels may seem reason enough to make the status of the two characters in the new environments equalized, the two novelists, in fact, use the Other of the two stories to portray it in a different social, political, and most importantly educational context.

In the case of *Mansfield Park*, Jane Austen uses the characters of the story, especially its heroine Fanny Price, to elaborate on the topic of class and education not only in the narrow sense of the novel itself, but also in a sense of personal attitudes and the society of the author's era in general. Thus, the story of *Mansfield Park* revolves around the introduction, positioning, and finally assimilation of the Other into the educational and social context Austen finds desirable both for her heroine Fanny Price and young ladies occupying the same class position during that period. In this sense, whatever Austen finds morally, educationally, socially, and religiously agreeable or disagreeable in the novel only serves as a symbolical representation of its status in the author's real environment. The Other in Austen's novel, though also a charity case, differs from the *Wuthering Height's* self on several levels. Fanny Price, though being born in a family of the lower social class than the one she is adopted into, cannot be denied the origin, i.e. blood relation with the upper class of Bertrams from Mansfield Park. What is more, it is this exact connection which provides Fanny with the opportunity of growing up in a more desirable social, cultural, and educational environment

than that of her family in Portsmouth. Even though this class difference between the Bertrams and Prices, i.e. between Sir Thomas Bertram's children and Fanny is stressed from the very beginning of the novel, it is not so severely practiced on account of the novel heroine's well-being as in the case of *Wuthering Height's* main male character. Moreover, another difference between Fanny and Heathcliff which also proves to be very significant in terms of upbringing is the one of gender. The opening lines of *Mansfield Park* summarize the entire purpose and goal of Fanny's adoption: "give her an education, and introduce her properly into world, and ten to one but she has the means of settling well, without farther expense to anybody" (Austen 4). Therefore, through portraying the aspects of upbringing and education of Fanny Price, Austen's novel, as a matter of fact, can be seen as a manual for the education of the upper-middle class young ladies in England during the period. Through the education of Fanny Price, the author stresses the importance of those aspects of education which are not generally related to "the kind [...] we might associate with schools or any pedagogic curriculum" (Tanner 24). This primarily refers to the aspects of education lacking in the upbringing of young Crawfords, i.e. religious education, morality, cultivation, right principles, and conduct. Though Austen did not neglect those areas of education which would first come to mind such as "the ability for needlework, simple arithmetic to draw, fine hand writing, sing[ing], play[ing] music, or speak[ing] modern i.e. non-Classical languages generally French and Italian" (Nandana 2), she does not put primacy on them. All that Austen wants to present as cultivated and principled, i.e. educated is embodied in the opinion, actions, decision, and behavior of Fanny Price. Therefore, anything which in itself carries the aspects of a different kind of education needs either to be re-educated or removed from Mansfield Park, the locus of proper education. Primarily, this practice is done with the character of Fanny Price herself, where the degraded and neglected of Portsmouth goes through education and cultivation of Mansfield. Secondly, as the upbringing of young Crawfords proves to be too liberal and

influenced by the urban environment of London, it is necessary for them to leave Mansfield Park in order for its healthy educational climate to be preserved. Further on, that Fanny will not be the only character given the opportunity to be educated in Mansfield Park is seen on the example of her sister Susan who continues this process with the invitation of her uncle to join Fanny on the journey back to Mansfield's estate. Finally and most significantly, it was only possible for the novel to reach its end after the Other becomes one with the Mansfield Park's educational and cultural environment. Having undergone a strict approach towards the education from her aunt Norris, having acquired religious, moral, and practical knowledge, Fanny is no longer a stranger or the Other in the Mansfield Park's environment, she has now become Mansfield's principles, conduct, morality, knowledge, she has now become Mansfield Park. What is more, whatever or whomever does not correspond to Fanny's Mansfield is now seen as the Other, even if it refers to those occupying the estate long before "exceedingly timid and shy, and shrinking from notice" (Austen 10) Fanny stepped into it.

As seen in the second part of the paper, Emily Brontë's approach to the topic of education in her novel *Wuthering Heights* cannot be strictly taken as a reference to the educational aspects of the period she lived in as in the case of Jane Austen's *Mansfield Park*. Lord David Cecil's comment that "[Emily Brontë] sees human beings, not as they do in relation to other human beings, or to human civilizations and societies and codes of conduct, but only in relation to the cosmic scheme of which they form a part" (93) can help us understand this different approach Brontë has in treating the topic of education in *Wuthering Heights*. The introduction of the novel also takes us into the beginning of relations in which the Other, brought from the streets of Liverpool, has to cope with the unfamiliar social, cultural, economic, and educational world. The fact that Heathcliff, unlike Fanny Price, is not in any way related to the family he comes into, directs the assimilation and acceptance of the otherness he is defined through in a different manner than that in *Mansfield Park*. Here, not

only is the difference between Heathcliff and Earnshaws stressed on the level of social and educational position, as in the case of Fanny and Bertrams, but the terms used to denote his otherness throughout the story make a clear reference to the colonial context of *Wuthering Heights*. “A dirty, ragged, black-haired child” (Brontë 45), and “dark, as if it came from the devil” (Brontë 45) as the terms used to describe the child who has just stepped into the Wuthering Heights’ estate clearly differ from those describing Fanny’s first appearance at the Mansfield Park. Characterizing Heathcliff primarily through his different physical appearance clearly places the otherness he brings into the story into the realm of colonialism. Due to the existence of blood relations, Fanny, though being the Other in *Mansfield Park*, is still allowed, what is more, naturally expected, to undergo the process of education and as a result of it be introduced and well-settled in the society. On the other side, as a child, Heathcliff’s otherness can only enjoy Earnshaws’ social and educational benefits during the life of his benefactor. After the death of Mr. Earnshaw, Heathcliff, as the Other, is placed into the position Hindley considers his “gibberish” (Brontë 45) and skin color naturally belong to. From this point on, the way Brontë treats the topic of education in the novel can, in terms of society and class, be put in a more narrow sense than the one in which Austen describes it in *Mansfield Park*. More concretely, Brontë does not bother with presenting educational aspects in a broader social and historical sense, but she puts them into the novel’s relational frames. In this sense, the topic of education in *Wuthering Heights* is defined through the acts of revenge and the process of difference and reconciliation happening between Heathcliff, Earnshaws, and Lintons, i.e. Wuthering Heights and Thrushcross Grange estates. Brontë does not use the existence of the Other in the novel to present its educational position in a more general Victorian terms, but she instead defines its position in the terms of events happening between the characters occupying the two estates. Starting from Heathcliff’s childhood years and continuing to the upbringing of Hareton Earnshaw, the topic of education is defined through

its revengeful denial. The author also uses the narrow locality of the two estates, unlike the Portsmouth-Mansfield-London relations in *Mansfield Park*, to depict the different outcome of the approach to the education taking place at the cultivated Thrushcross Grange and wild Wuthering Heights' environments. *Mansfield Park* reaches its end when the Other, i.e. the character of Fanny Price is able to occupy the desired social position due to the received education she now becomes the symbol of. On the other side, as Emily Brontë does not regard the topic of education alluding to the broader social state of affairs of that period, so is the ending of *Wuthering Heights* restricted to the localities of the two estates. Thus, only when the approach to the education happening at the Heights starts becoming one with the educational climate at the Grange, does the novel reach its end.

Though Austen and Brontë treat the topic of education in their two novels in a manner which generally cannot be brought into line, one cannot notice the existence of many intersections. Both of the authors pay a lot of attention to the importance of education in defining one's social position. Though Austen extends the topic of education to the more general and broader level than Brontë does, both of the authors present the importance of the social and economic atmosphere on the formation and outcome of upbringing and education. Conduct, moral principles, and religious tutoring all occupy an important position in the educational process in both of the novels which defines the topic of education in a different and broader sense than the one usually associated with it at the present period. Depicting the episode of Fanny's return to Portsmouth, and young Catherine's visit to Wuthering Heights, both Austen and Brontë stress the gap which can most obviously be created and noticed due to the different educational practices. Finally, neither *Mansfield Park* nor *Wuthering Heights* reach their ends until the desired approach to education achieves its victory, thus once again proving the topic of education as one of the most important aspects of both of the novels.

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7. Abstract

Analyzing the topic of education in two nineteenth-century novels, *Mansfield Park* and *Wuthering Heights*, apart from introduction and conclusion, the paper consists of the main parts which, divided into two sections, regards different aspects of education in two mentioned novels. The first section of the main part deals with the aspects of education taking place in three major *Mansfield Park*'s localities paying particular attention to the one of Mansfield Park where the novel's heroine, Fanny Price, receives her education. Having answered the question what the novel's author, Jane Austen, sees as the prime concern in education of young girls during that period, the rest of the analysis concerns the topic of education in *Mansfield Park* referring to Fanny Price's role both of a student and a teacher, as well as the way in which novel presents the influence of different environments on educational practices. Presenting conduct, morality, and principles as the prime concern of the education, Austen chooses characters coming from the localities of Mansfield Park, London, and Portsmouth to stress the influence different environments have on the approach to the education. With the end of the novel, Austen presents a triumph of education with Fanny both becoming a role-model of a proper education and meeting her Aunt Norris's expectations by finding husband and settling well.

The second section of the main part regards the topic of education inside Emily Brontë's novel *Wuthering Heights*. Again, starting with the case of a child named Heathcliff brought into Earnshaw family, the paper discusses the aspects of education, specifically denial of it happening at a more narrow localities than the ones in Austen's novel. With the revengeful denial of education experienced by Heathcliff, and later on by Hareton Earnshaw, Brontë relates education with the questions of class and colonialism. Similarly to Austen, Emily Brontë uses two different localities to stress the influence of environment on education

and upbringing of novel's characters. By confronting the estates of Wuthering Heights and Trushcross Grange, not only does Brontë present the personal conflicts happening between their tenants, but she also shows the amount of attention she pays to the topic of education in her novel. In this sense, only when the proper educational climate taking place at Trushcross Grange takes root in Wuthering Heights does the novel reach its end.

Presenting intersections of two novels, conclusion part points at the way both Jane Austen and Emily Brontë bring the topic of education in a close relation to the other aspects of characters' lives. Introduction and upbringing of the Other in Bertram and Earnshaw family gives space to analyzing the topic of education by relating it to the questions of class, economy, colonialism, regional division, religion, gender, choice of one's marriage partner, etc., thus proving that the topic analyzed in this paper plays an important role in stories of *Mansfield Park* and *Wuthering Heights*.

8. Key words

Education, nineteenth-century female education, upbringing, conduct, Jane Austen, *Mansfield Park*, environment and education, Emily Brontë, *Wuthering Heights*, education denial, class, gender, colonialism.