

THE ROLE OF INTELLIGENCE IN EDUCATED WOMEN IN *PRIDE AND PREJUDICE*: AN ANALYSIS OF JANE AUSTEN AND HER BELOVED CHARACTER ELIZABETH BENNET.

Mayara Quadros de Andrade¹

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RESUMO: Os séculos XVIII e XIX foram o cenário de grandes revoluções como a Revolução Industrial (1789 – 1848) na Inglaterra, a Revolução Francesa (1787 – 1799) na França e o Iluminismo (1650 – 1700), também surgido na França. Os valores aristocráticos não mais dominavam e a ascendente sociedade burguesa da época ansiava por novos conceitos sociais. O Iluminismo foi o grande precursor de valores racionais, nele os homens encontraram diversas respostas, porém à mulher estava a parte disso tudo, possuindo somente o papel de espectadora. A educação da mulher neste período, e até final do século XIX, sempre fora muito deficiente. A educação que recebia servia para manter seu papel de dona de casa, uma vez que era responsabilizada pela saúde do lar, marido e filhos. As moças deveriam desde muito cedo aprender a lidar com as questões da casa e da religião, além de saber pintar, bordar e desenhar. Percebemos, no entanto, que Jane Austen, em suas obras, apresenta uma mulher quase que avessa aos valores que são esperados dela. Observamos que a personagem Elizabeth Bennet, em *Orgulho e Preconceito* (1813), simboliza a mulher racional, contrária ao papel feminino da época, incisiva e contestadora. Desse modo, abordaremos esse aspecto presente na obra de Jane Austen e na então sociedade burguesa inglesa do século XIX. Para tanto serão utilizadas as obras teóricas de Candido (2006), Hobsbawm (1997), Perrot e Duby (1994), Perrot (2005), Scott (2002), Woollstonecraft (1999), Showalter (2011), Amaro (2009), Ramos (2002), Rodrigues (2001), Morais (1999), Foucault (2009), Mill (2006), Copeland e Macmaster (2011) Auerbach (1984), Cabreira (2012) e Morgan (1975).

Palavras-chave: Revoluções, Mulher contestadora, Educação, Jane Austen, Elizabeth Bennet.

ABSTRACT: The eighteenth and nineteenth centuries were the scene of great upheaval as the Enlightenment (1650 - 1700) and the French Revolution (1787 - 1799) in France and the Industrial Revolution (1789 - 1848) in England. The aristocratic values were no longer dominating and the ascending bourgeois society of the time longed for new social concepts. The Enlightenment was the great forerunner of rational values, men found several answers in it, but women were apart from it all, possessing only the spectators' role. Women's education at that period, and until late nineteenth century, had always been very poor. The education they received was used to maintain their roles as housewives, since they were responsible for the home, the husband and the children's wellbeing. Very early should the girls learn to deal with home and religious issues, as well as learn to paint, sew and draw. We realize, however, that in her works Jane Austen features a woman almost inimical to the values expected from her. We observe that the character Elizabeth Bennet in *Pride and Prejudice* (1813), symbolizes the rational woman for she is incisive and disruptive, contrary to the female role of the time. Thus, we will address this aspect present in Jane Austen's work and in the English bourgeois society of the nineteenth century. For the theoretical approach we will study

1 2º Tenente professora de Inglês e Português no Colégio Militar de Curitiba.
Mestranda em Educação pela UFPR

the ideas of Candido (2006) Hobsbawm (1997) Duby and Perrot (1994), Perrot (2005), Scott (2002) Woolstonecraft (1999), Showalter (2011) Amaro (2009), Ramos (2002), Rodriguez (2001) Morais (1999) Foucault (2009), Mill (2006) and Copeland Macmaster (2011) Auerbach (1984), Cabreira (2012) and Morgan (1975).

Keywords: Revolutions, Disruptive woman, Education, Jane Austen, Elizabeth Bennet.

1. INTRODUCTION

Today we know that education is essential in any stage of our lives and it is a right of all citizens. Through education we are able to reconcile social and cultural status, and demand our rights in society. Before, however, education was bequeathed to men and only for those few wealthy socially. Women of that time had to have another kind of education, one that involved skills.

The rational education of enlightenment spread in France produced a high impact in England in the nineteenth century, but it was only related to men. The English woman of that period had to learn different values, pre-established and limited, such as painting and housekeeping.

Jane Austen, 1775 - 1817, whose father was a clergyman, educated her. The central character of her novel *Pride and Prejudice*, Elizabeth Bennet, as Jane Austen, was a bold woman who did not deal very well with the limited intellectual tasks, which were expected and safeguarded to women at the time. We believe that a novel could be understood as a “social” being and dependent on the action of environmental factors, modifying the design and conduct of the world, strengthening and connecting the feelings of society.

Due to the Industrial Revolution, with the mechanization, the British began an exodus from the countryside to the city, to seek for jobs in the industry. As a result, in the beginning of the Victorian era, 1837-1901, the old aristocratic hierarchy, its values and what it represented needed to be renovated. At that time, the novel had become the main form of English literature. Many passages in Austen's novels were dedicated to the expected skills of a woman, but we found that most of its main characters were not too interested in them. We realize that Jane Austen in her novels proposed a liberal education for women, in one of her novels, *Pride and Prejudice*, published in January 1813, it addressed the way in which Elizabeth Bennet deals with problems related to education, culture, morality and marriage in the aristocratic society of the early nineteenth century in England. Elizabeth was a character who questioned whether a woman was able to have all the qualities of an educated woman and sometimes stood out for its defiance in not accepting default values as standards for all women.

This study will contribute to show the importance of how the female role is constituted in society and social context, and for this reason, we search for a parameter

based on the constant protests of Elizabeth Bennet. From the mentioned context, this paper aims at analyzing why this woman dared to fight for her rights once these women started to have a voice and also started to seek for different options in their lives. We believe that the contribution of the following study lay on the importance of the female role and figure in every society and social context.

In the first part of this paper we talk about literary interpretations, using Candido (2006). In a second moment, we outline some of the impacts of the great revolutions, industrial and French, and then we will sketch the ideals of the Enlightenment, which influenced an entire movement of women who claimed their rights and freedom of education using theories postulated by researchers such as Hobsbawm (1997), Amaro (2009), Ramos (2002), Rodrigues (2001), Morais (1999). Then we will outline some aspects of women history, trying to contextualize this figure in England of the nineteenth-century as well as the trajectory of female education in the same period and women background and the aim of writing novels. In this part we use Perrot e Duby (1991) Showalter (2011), Perrot (2005) and Morais (1999). Then we discuss Jane Austen's educational background and her professional life as a novel writer. In this part we use Copeland's and McMaster's (2011) theories. Finally, we analyze and explore Austen's most beloved character, Elizabeth Bennet, who was considered so different from the ordinary ones and sometimes compared to "a rebel". In this part we use Auerbach (1984), Morgan (1975) and Cabreira (2011) to guide us through Elizabeth's sense of freedom.

In the second part, we intend to discuss a little bit about Jane Austen's novel and analyze her trajectory and female profile. Finally, we will discuss and shall find discrepancies or adhesions of ideals derived from female education in Elizabeth Bennet's character.

2. THE ROLE OF WOMEN IN HISTORY AND LITERATURE

In this section, first we illustrate the literary approach we worked with, using Candido (2006), as well as establish the historical context of some of the social movements that had caused great changes in Europe, more precisely in the nineteenth-century England. Among them are women's issues and feminist history in the lives of

the English women, as well as aspects of their education / instruction. We tried to find a parallel between the great revolutions of the nineteenth century in Europe that would support my discussions such as the emergence of the Industrial and French revolutions. We also looked into the rise of an educational system based on reason, spurred by Enlightenment principles in England, and in which was the stage of several changes. The theories we used to address these issues were advocated by Hobsbawm (1997), Morais (1999); Amaro (2009), Ramos (2002), Scott (2002); Woollstonecraft (1999), Perrot (2005), Cabreira (2011); Mill (2006) Duby and Perrot (1991).

This project was developed through exploratory research, aiming to broaden knowledge about the female role in the English nineteenth-century, allying the education and intellectual attitudes of the author Jane Austen and the character Elizabeth Bennet of *Pride and Prejudice*. This paper is also based on literature research, whose goal is to seek for the historical and social context, as the Enlightenment and the literary and social role of women in the first half of the nineteenth century, as well as feminist and female figures in Jane Austin's novel.

3. THROUGH A LITERARY VISION

As we notice Candido (2006) reinforces the idea that the integrity of a work would not adopt dissociated views and that we could only understand it merging text and context in a full and dialectical interpretation, in which both the old view, that is explained by external factors, such as the other view, guided by the conviction that the structure is virtually independent, combine each other as necessary moments of the interpretive process. We also know that the external, the social, mutters, not as the cause or as the meaning, but as an important element that plays a role in the formation of the structure.

We understand from the discussion of Candido (2006) about the literature in context, that the work, the art, could be understood as a social "being" that is dependent on the action of social environment factors that will modify the behavior and outlook, reinforcing and connecting the feelings of society.

Literature, according to Candido (2006), would be collective when it requires a commonality of expressive means, the word, the image and mobilizes deep affinities

that bring together people of a place and a time, to reach "communication." For the author there is no literature while there is no such formal and spiritual congregation, manifesting itself through men belonging to a group.

We consider the thought of Candido (2006), and we link it to Jane Austen's work and with the English society of the nineteenth century, since her works are remembered and perpetuated until today, translated into several languages and being transposed to the big screen, crediting its author the legacy of one of the greatest writers of her time.

We realize that Candido (2006) believes in implementing social aspects to a work, the author believes that by assessing a particular work with external reality to understand it is to risk a dangerous simplification. But what if we take care of the social factors in their role as trainers of the structure, we would see that even they and the psychics are crucial for literary analysis. The scholar also justifies that without each other, the aesthetic integrity of the work would not be the best way.

Indeed, Candido (2006) points out that the activity of the artist stimulates the differentiation of groups, creating works that modifies the features of expressive communication and works, in turn, delimit and organize the public. The author clarifies that seeing the issues from this dual perspective we see the dialectical movement that encompasses art and society in a broad supportive system of reciprocal influences.

4. GREAT REVOLUTION X GREAT REPERCUSSIONS

As mentioned in the opening remarks of this work, we try to find a parallel between the great revolutions of the nineteenth century in Europe to have the necessary support to state that, with the emergence of the great revolutions, Industrial and French, the English people felt the need for multiple changes in various sectors. We also seek the confirmation that with the rise of an educational system based on reason, prompted by Enlightenment principles in England, we found a series of changes that influenced authors such as Jane Austen, in her novels, thoughts and beliefs.

About the great events and the consequences of industrialization, Hobsbawm (1997) argues that the Industrial Revolution, which began in the eighteenth century, was the most important event in world history, at least since the invention of agriculture and

cities. Hobsbawm (1997) discusses that whatever may have been the reason of the British advance, it was not due to scientific and technological superiority. In the social sciences, the author confirms that the British were still far from the superiority that made the economy an eminently subject Anglo-Saxon, but that the Industrial Revolution brought them into an unquestionable first place.

Hobsbawm (1997) notes that even the aristocratic families who wanted education for their children relied on tutors and Scottish universities. At the time of the revolution, English education, according to Hobsbawm (1997) could be considered as a bad joke, however, its shortcomings were, in fact, offset by hard inside schools and turbulent democratic universities of austere Calvinist Scotland, which launched a stream of young rationalists, bright and workers seeking a career in the South.

The nineteenth century, according to Morais (1999), started fresh out of the French Revolution, entering the Industrial Revolution, with rapid urbanization, without having to achieve the goal of building a satisfactory educational system. The author argues that in August 1819, after obtained some achievements and advances in education, an uprising happens in industrial center of England, in Manchester, leading the government to eventually abolish the few civil liberties, which generated and caused great repercussions in education with the restriction of formal education for the masses and a setback in the curriculum.

According to Morais (1999), the rationalist century of the Enlightenment valued the science and human reasons; went through an educational displeased most influential population. According the author, the seventeenth century did not formulate a comprehensive plan for the educational process, which resulted - in the eighteenth century - the desire for reforms. For Morais (1999), the influence of John Locke and Newton's mechanistic view, reinforced the idea that man could only make use of his natural faculties to achieve what he needed. However, Morais (1999) also states that with the poor quality of the schools, which in turn were very conservative and reluctant in abandoning their practices largely ineffective, made the home education with tutors more feasible.

Even in the scenario of the Enlightenment, Morais (1999) emphasizes that several important thinkers emerged from it, including Jean-Jacques Rousseau, who proposed that education should be public and whose ideas, according to Morais (1999),

served as the ideological background for popular movements that culminated in the Revolution of 1789, influential thinkers of Education in the eighteenth century through the nineteenth century. About education in nineteenth-century England, according to Morais (1999) institutions belonged to the church, with virtually no government intervention, and had the characteristic of being cheap in order to meet the high demand of the less favored in result of urban growth.

Morais (1999) recalls Joseph Lancaster, major precursor of monitorial education system, which was considered revolutionary and inexpensive. This system sought to teach students and train teachers at the same time. Through this system, pre-selected students from wealthy families, after absorbing the grammatical content of his teacher, acted as species of monitors / teachers for students of the lower classes.

As we have seen, the Enlightenment influenced the ideals and thoughts regarding education at the time. An educational system based on reason emerged, however, the woman, a recurring theme in our study, was still excluded from this need. Education aimed at the female figure summed to fulfill their duties as wives and mothers, as well as to obey their husband. In this context of exclusion and oppression numerous treatises of conduct for young women, influenced by the Enlightenment, as the *Déclaration des Droits de la Femme et La Citoyenne* of Olympe de Gouges in 1791 and *A Vindication of the Rights of Woman* by Mary Wollstonecraft 1792 became popular in the eighteenth century and were propagated in the nineteenth century.

5. POWER CONVERSION OF WOMEN AND FEMINISM

We realize that both French and Industrial Revolution were very important for certain events that changed several factors in the social life, sciences, economics and education in Europe from the eighteenth and nineteenth centuries. We noticed that among these changes, we also depict this century the emergence of the Enlightenment, urged France, which spread and influenced an education system based on reason, in England. Among the various transformations and evolutions occurring, perhaps the biggest impact on women of the nineteenth century was the awareness that could cause changes in favor of their rights and freedom. We find that a small, but extremely

important part of women claimed the expansion of its space, which was hitherto strictly domestic and private, not public.

Amaro (2009) points out that the transition from the nineteenth demonstrations of discrimination against women acquires greater expression. The struggle for equality in the political and civil areas, was initiated to exclude the oppression exercised by the patriarchal tradition bonded to the male culture designing numerous voices to defend the fullness of rights for women. Ramos (2002), in the same proportion, says that the first cut in history of modern masculinity manifested itself in the Enlightenment. Due to the influence of the Enlightenment women claimed their right to recognition and knowledge.

Scott (2002) states that the French Revolution granted women civil rights, especially with respect to marriage. In 1791, the marriage was defined as a social contract and in 1792 the divorce became a legal right of both spouses. However men, legislators, also passed laws that had contradictory effects on women, making them people with civil rights, but also objects of legislative concerns. This ambiguous status of women, their recognition as agents of civil society and its exclusion policy, were the main reasons for the beginning of the feminist movement in the transition from the eighteenth to the nineteenth century in Europe.

Woolstonecraft (1999) reinforces the neglect of women's education is the major source of the deplorable and miserable situation of women. The feminist believes that one of the cores for this condition of the woman is the false system of education, as it was written by men. The author concludes that men boiled down to imagine women as lovers seductive and not as wives or responsible and rational mothers.

Instruction books, written by men, contained the rules of how a woman should behave. Woolstonecraft (1999) reports that these books describe how women should be treated as subordinate beings, not as part of the human species. The author further states that much of this was due to women's subordination by the fact that at the time, men were perceived as being physically stronger than women.

The author reiterates that women's education was not formal, it was still recognized by writers as sex frivolous, ridiculed and lampooned. The feminist says that since the beginning of their lives, women were bequeathed numerous issues that should

hold while the vitality of the body and mind were sacrificed because of notions of beauty in order to fulfill one of her numerous marriage duties.

Perrot (2005) states that the eruption of the presence of women and a female speaking in places where they were previously banned, or unfamiliar with, is a nineteenth-century innovation that changed the sound horizon. The scholar says that silence was common for women, and that it should be the secondary and subordinate position of women. Literature, according to Perrot (2005), is thankfully richer; he states that the writing of a woman by the woman herself, is intruded. The author says that listening straight from the words of a woman depended on their access to the means of expression, such as gesture, speech and writing.

Morais (1999), states that in the nineteenth century three most recurrent and common statements to deny women access to education, consisted in the fact that to seek knowledge women consequently would neglect their duties and female chores; even if they were advanced in relation to men in terms of knowledge, they would never cease to be in great disadvantage to men; the feminine nature would in essence be made for daydreaming and any effort to change it, would make them forget the state of subordination provided by law, nature and divine will.

Morais (1999) reiterates that at the time women should find their place in the shadow of men, since even in science, scientific studies such as anthropometry and craniometry, proved the degree of intellectual inferiority of women. The scholar further states that there were few schools for girls and the little education offered remained very poor and most part of the girls were educated at home by their mothers or governesses. The author states that few schools for girls were founded by idealists like Louisa Martindale, who suffered the strong opposition and had to close the doors or abandon ongoing projects.

6. WOMEN FIGURE AS A WRITER

Life for a woman writer in the late eighteenth and early nineteenth century was virtually nonexistent. "Women have always worked. They do not always exercised professions "(PERROT, 2005, p 251). According to Duby and Perrot (1991), although in the last years of the eighteenth century the writing could be an element of women's

freedom, but with the early years of the nineteenth century, the situation became tense and its simple maintenance became problematic. Nevertheless, they conclude that England was perhaps the country that best tolerate women writers.

The impossibility of speaking of herself eventually abolish her own being, or at least, what you can learn from her. Like those old women locked in a silence from beyond the grave, we cannot discern whether it is a willingness to shut up, an inability to communicate or an absence of a thought that was so destroyed inability to express themselves. (PERROT, 1998, p. 10)

We can notice from the above quote that writing was a form of control and oppressive to women that fit the silence itself, without having the right to education and literacy, at least not like men. "Like reading, writing is often, for women, one forbidden fruit." (Perrot 1998, p. 36th).

"In remembrance, women are, in short, the spokesmen of privacy" (PERROT. 2005. P. 42). Perrot (2005) clarifies that the nineteenth-century European men tried, in fact, to isolate the growing strength of women, who had been so strongly felt in the Age of the Enlightenment and Revolutions. The author confirmed that not only were they cloistered at home, excluded from certain areas of activity - a literary and artistic creation, industrial production and trade, politics and history, but they were also directed to the home revalued and the social domestication.

According to Showalter (2011), the nineteenth century seemed to have been the era of female writers, with great examples like Jane Austen, Charlotte Brontë and George Eliot. However, the big question, according to the author, was that women, excluded from education and therefore without achieving excellence in poetry, story or drama, to define a literary culture in their novels, have appropriated another male genre or actually created their own. "The women novelists have always been self-conscious, but only rarely self-defining" (Showalter, 2011, p. 4).

Women novelists of the eighteenth century, according to Showalter (2011), explored a stereotype of powerless femininity to gain protection from male reviewers. However, at the turn of the century, many avoided the issue of professional identity by publishing anonymously. Therefore, many writers, in order to ensure the publication of their material, used pseudonyms, male names. The nickname, first of all, was a way to

get critical and serious and consistent treatment by literary critics in relation to the work as well as to protect the woman against prejudiced and criticism from her own family.

For the author, the use of the masculine pseudonym meant the loss of innocence, hitherto strongly about widespread the female figure. Showalter (2011) highlights the way that many novelists like Jane Austen dealt with the destructive moral and social implications, which were well defined and urgent. Through her characters, it remains evident how and why the defense of the status quo - to the extent that the women of the nineteenth century were concerned about this issue - was honestly and elaborately discussed by women writers.

For Showalter (2011), while the novelists were recognized by the modesty of their own struggles, they were also recognized for their heroism. About the struggle of women in relation to professional writing and education Showalter (2011) cites the speech of a novelist in 1860, shown below:

Women are greater than men dissemblers When They wish to conceal Their Own emotions. By habit, moral training, and modern education, They are Obligated to the so. The very first lessons of infancy Teach Them to Their repress feelings, control Their very thoughts. (SHOWALTER, 2011, p. 20)

According to Showalter (2011) many of the novels of female fantasies were related to money, mobility and power, that were correlated with personal ambition designed by the ideology of success in male characters. As already mentioned, women who sought to publish their works, but did not reach such a feat, reached gigantic proportions. Showalter (2011) comments on the research conducted by Richard Altick, between the years of 1835 and 1870, which reported that the proportion of women writers was considerably lower than that of men because of inadequate educational feminine and prejudice against women in the position of writer.

Showalter (2011) reiterates, with respect to this study by Altick and they contribution of Raymond Williams's research , that evidenced the privilege that men had on education, given that among 163 male writers studied by Altick between 1780s and 1930s, more than half had attended schools like Oxford and Cambridge. To the male figure was also reserved the privilege of having grammar lessons, while the woman was, for the most part, home schooled; only after the year 1870 is that some women had some form of higher education. The percentage of women who were educated at home and at school was almost equivalent to the percentage of men educated in universities.

Women writers were deprived of education because of their sex, not because of Their class. For the middle-class Victorian girl, the departure of a brother for school was a painful awakening to her inferior status [...] One of the outstanding characteristics of the feminine novelists, Their envy of classical education. (SHOWALTER, 2011, p. 34)

According to Showalter (2011) women novelists have struggled to educate themselves even with tremendous financial difficulties. A recurring theme among the biographies of the writers of the first half of the nineteenth century is the discipline itself. The works completed by men were seen as better finished, because man had full understanding of what he wrote, possessed knowledge of grammar and at the top English. It was believed that women could not express herself better than men, since they were defined as an angelic being, unable to feel passion, anger, greed and honor.

Showalter (2011) clarifies that the novelists of that time had the authority to describe the lives of ordinary women whose lives were devoid of power or influence over others, because these writers came from this reality. They wrote not only in order to develop personal power, but also to change the perception and aspiration of their readers.

6.1. WOMEN, REBELLIOUS AND "REBEL": A FREE WOMAN

In this chapter we have the intention to analyze some aspects of the life of Jane Austen as a woman writer and professional, as well as her level of education-instruction in the transition from the eighteenth and nineteenth centuries. For this analysis we will use Macmaster and Copeland (2011). Forward, we intend to analyze the work *Pride and Prejudice* combining the analysis of some characters as the factor education- instruction in order to verify aspects that show the attitude of oppositional character Elizabeth Bennet. During this second phase we will use Auerbach (1943), Morgan (1975) and Cabreira (2012) to address aspects of the novel and the character Elizabeth Bennet.

Jane Austen was born into a family belonging to the agrarian bourgeoisie, Hampshire in England on September 16 in 1775. Austen lived at the time of the Regency, but she is remembered for publishing novels in the Victorian era. We shall see that life and the environment in which Austen lived and which served as the backdrop for many of her writings.

Austen, according to Copeland and Macmaster (2011) was a writer by profession, and that, besides her family, was the most important thing in her life, since childhood her will was to see her novels printed. Austen wrote three novels before the age of 25, and her literary career depended, to some extent, on so many other women novelists of the time, who created and sustained a market of domestic fiction, whose attitudes towards literature, as well as Austen, have become more and more professional.

The publication of a novel of any kind, that could lead its author to the public eyes, meant the loss of femininity, as claimed Copeland and Macmaster (2011). All prejudices against women led many of them to publish their first novels anonymously, this fact, however, did not apply to Austen. The authors clarify that the only time that Austen had to use a pseudonym, Mrs Ashton Dennis, was to inquire about the delay of a publisher with respect to publication of the novel “*Susan*”.

According to Copeland and Macmaster (2011), women who were not married in the eighteenth century usually lived under the tutelage of a father's authority, which tended to disprove the modesty of a daughter in venturing into the world of publishing. This disapproval was due to the compromise of the reputation of a daughter and imminent risk of her becoming undesirable for marriage. In opposition to this fact, Austen's father, George Austen, tried to help her daughter's career. When Austen tried to publish *First Impressions*, first version of *Pride and Prejudice*, her father was the one who wrote to a potential publisher. Austen's father was a clergyman, who taught religious and used to educate boys, as a tutor; he had a vast knowledge of the classic education and never stopped supporting his daughter in her business decisions.

Copeland and Macmaster (2011) report that in her own circle of family and friendship, Austen knew and owned several authors who had published their works, and many of them, were women. Among the women in her circle of friends was a great friend, Anne Lefroy, who died in 1804, and who was mentioned for her publication of poems.

According to Copeland and Macmaster (2011), we can say that the heroines of Austen penetrated through appearances to the truth, an epistemological effort dear to the Enlightenment, and especially to philosophers such as John Locke. The authors confirm that Austen did not inherit obvious traditions nor accuracy with respect to canonical

classics. Austen was dependent the titles that appear in her way, she could not have had the pleasure as her brothers did while studying canonical literacy in school.

Austen, for Copeland and Macmaster (2011), had as much luck as the heroines of her novels since the first library that had, i.e., her father's, had more than 500 titles. Despite her school experience being brief and insignificant, most textbooks could be found in her own home. The most important incentive to books and reading, say the authors, Austen had in large quantities, and since almost all her family was hungry for books and for the constant books' exchange.

The author mentions Shakespeare and Pope in his works, and when Austen does that, according to Copelando and Macmaster (2011) it is not to boast of her knowledge about them, but rather to outline a character by itself in response to those authors. From this, it is evident that books were a very significant part of Austen.

To Copeland and Macmaster (2011), while Austen approached the classics through the filter provided by those of classical education, she also had the opportunity to have contact with very ancient texts, such as those of religious origin of Christianity and Anglicanism, whose language were practically obsolete . Austen learned to read them and used several fragments and quotations in her works.

She is perhaps too strong a mind, too original a writer, to be the most apt for influence studies, but her work Incorporates ideas and offers from responses to a wide range of texts, and her allusions are so nuanced Commonly the worth to be carefully teasing October (COPELAND AND MACMASTER, 2011, p. 211)

In defense of the novel as a genre, Austen basically defends women's writing, not wanting to say, therefore, that novelists would be exempt from her serious literary judgment and provocation, Copeland e Macmaster (2011) conclude. The scholars recall that Jane Austen was presented to the public as the author of six novels, *Sense and Sensibility* (1811), *Pride and Prejudice* (1813), *Mansfield Park* (1814), *Emma* (1815) *Northanger Abbey* (1818), *Persuasion* (1818), about five months after her death.

Copeland and Macmaster (2011) conclude that the Austen's family was a dominant force, as well as the study of her life. Austen as a person remained unknown to readers until half a century after her death. Jane Austen was just another name before 1870, the Austen family, however, undertook to disclose more information about the author in the coming decades through biographies

6.2. ELIZABETH BENNET: WITH PRIDE, BUT NOT PREJUDICE

Woman's power of self-transformation, her home of magic and infinite change, associate her with a literary dream in which personality and eternity meet. Her grand incarnation in character types enables her to incarnate character itself, the nineteenth century's most potent vision of humanity made perpetual. (Auerbach, 1943, p. 9)

From the excerpt above we begin our discussion concerning the disruptive and intellectual figure of Elizabeth Bennet. As previously proposed, Elizabeth deemed to be one different character: strong and remarkable because she set goals and fights for them, being a woman in a scenario of transition from the eighteenth to the nineteenth.

In the patriarchal society of the early nineteenth century, which we have seen women who lacked broad social participation and public rights, had rather a legacy role to the shadows of the male role, as well as an education historically and intentionally disabled. Having said that, we intend to discuss how and why Elizabeth Bennet stood in her quest for intellectual, social and spirit freedom.

We think that Elizabeth in relation to her family, would find quite the opposite of what she sought for herself, the only model in which the heroine could look up would be her father, but she still felt that their attitudes and behavior were not an acceptable model that she could follow herself. We can assume, therefore, that one of the reasons why Elizabeth refused with such vividness not to marry or have a union based on other factors than reason itself.

As we have already evidenced, Elizabeth did not accept ideas which seemed totally absurd to her ears. The heroine not often broke with most social rules, however, we realize that she had an objector character, in order to impose her will, as in the refusal of engagement and Mr. Collins. Elizabeth had effervescent display ideas, contradicting the established or socially acceptable by many at the time of the novel and also in the time in which Austen lived.

Elizabeth used objectivity and clarity in her ways and attitudes to impose and establish her ideas. The heroine was able to articulate arguments and show her witty knowledge about them, feeling very proud of that. Elizabeth was accused of going against her own sex because of her ideas about the role and attitudes of women from her neighborhood. The heroine did not believe that there was in fact a complete woman. We further assume that Elizabeth ridicules, using irony and humor against these women

who live appearances, women who seek only to conquer a man and surrender to marriage: generating the loss of freedom, something that for our heroine symbolizes the end.

Morgan (1975), commenting on the impertinence of Elizabeth, said this was one of the reasons why generations of readers have admired and admire her. The author reiterates that this would be the motive that we recognize that the biggest concern of Austen's novel are the possibilities and responsibilities in relation to freedom of thought and expression. The author also stresses that *Pride and Prejudice* explored the special meaning of freedom and concluded that Austen admitted through her fiction that, the relationship between a character and public reality, is once and for all, a necessary issue.

We notice that Elizabeth was a woman who had a strong character and not gullible or swayed by opinions that could stop her from getting what she wanted. We also realize that women themselves around her, especially Mr. Bingley's sisters, hated her in a way, because she was free. Elizabeth was not tied to so many social constraints and this feature of her nature attracted increasingly the eyes of Darcy.

Morgan (1975) explains that the main object of study of Austen was the connection between intelligence and freedom which would be immersed in the plot of a love story and that the events in this love story would be different from the vast majority of the romantic novels at the time. The author recalls that Darcy, in the novel, cared more about Elizabeth than Elizabeth cared for him.

We realize in the novel, and Morgan (1975) reinforces the idea, that Elizabeth's gratitude and growing affection for Darcy were inseparable from their intellectual growth, if we consider that Darcy fed Elizabeth her hunger for knowledge, her hunger for challenge and her contrast of ideas in relation to him, as well as her surprise and constant questions about the true character and emotions of Darcy.

Morgan (1975) argues that Austen sought to define freedom and intelligence connecting emotions, incomplete knowledge and partial truths about things. The author explained that we must understand that the concept of freedom lay not in fact that Elizabeth did or said only what pleased her, defying social rules, but was rather the freedom to become involved, belonging to something bigger. The scholar points out that for this reason, Elizabeth's education and instruction would fit more appropriately into a love story.

Morgan (1975) states that intelligence to Elizabeth is intrinsically connected with the affairs of the heart, because she believed her understanding, intelligence and perception depended on the fact that she had an independent character. The author points out that Elizabeth wanted more than anything to be an intelligent observer of her world. "Elizabeth accepts her new freedom, its boundaries, its uncertainties, and its hope." (Morgan, 1975, p. 68)

We notice that Elizabeth accepted Darcy setting the possible advantages which could bring both alliance and in particular to her. We believe that the love she felt for Darcy at the end of the novel was totally stoned by several other events that, above all, involved the intelligence and knowledge of the world. We also imagine that our heroin was only able to accept the idea of involvement with the opposite sex in a moment that she was sure that this union would provide her the maintenance and security of her intellectual growth.

When questioned by Lady Catherine about the intentions of Elizabeth to his nephew, the young woman defended her right to come and go, meeting with rules of birth and arranged marriage traditionally imposed on wealthier families. For our heroin, it can be seen as well as any other lady, whose father was educated and enjoyed any other human being demanded his/her right to guard and omit information that were not matters of Lady Catherine's.

According to Morgan (1975) Elizabeth did not handle nor acted as a heroine consciously. Instead, she asserted that her character was meant as an observer, a witness informed and insightful about everything that was ridiculous and entertaining to others. The author explains that Elizabeth often stood so disinterested as if she was someone watching a scene without actually participating in it.

7. FINAL CONSIDERATIONS

We conclude from the study that throughout human history numerous factors could be marked as important, among the most relevant to our work are the revolutions which were the trigger for women as human beings defending their rights and space. Women had to trespass many barriers in several respects, and perhaps what has brought them greater freedom has been the free will in education. Although it was a process that

unfolds until today, we reap the fruit of the struggles of so many women who had not even the freedom to write and read about their own struggles and beliefs.

We witnessed feminist struggles and obstacles of the opposite sex, which set standards and rules to be followed. For a long time there was the devaluation of the feminine, which according to Cabreira (2012), hide the overvaluation of rational, concrete, as well as the apparent, what makes society barren, weak and without reason to evaluate and rethink the ways that are offered.

Through women and writers such as Jane Austen, the nineteenth century could be, in our view, rather than revolutionary, it was the century of discoveries. The woman saw herself and her characters as much as they wanted to be seen and recognized. Like Austen, her character, Elizabeth, was against some good impositions that constantly reminded of their inferior status. "Elizabeth Bennet, witty, self-confident, with Those Dancing eyes, and not quite beautiful face depicts for us all that is flawed and irresistible about real people." (Morgan, 1975, p.1). Austen's most beloved character could symbolize all the wishes and desires of women of her time, she wanted to be free, free to make her own choices, free to live her own life, her own world.

We confirm, therefore, that the factor is recurrent education-instruction of society for life, novel and character of Jane Austen's life. Although we do not clearly identify how it Elizabeth's education was, we notice that the character had a considerable access with regard to studies by a tutor or teacher. What remains clear is her passion for books and the connection with her father, who despite all the shortcomings, previously noted, had the same passion for books and for his lovely Lizzy.

We think that when Austen pass her own values and desires for education-instruction for the heroine, Elizabeth, Austen invigorates the depths of her readership. The flame of knowledge, incited by the Enlightenment, caused in men the knowledge of themselves, but also caused women the lust for what had always been denied. "Liberté, Égalité, Fraternité" were the slogan of the revolution, but also a call that many women simply needed to find in themselves the courage to fight for their rights.

Here we might also consider how Darcy would represent a masculine look, different in his time, despite the look of 'biased and proud' at the beginning, just by recognizing a type of woman who is beyond social rules and narrow traditions, a

woman that incorporates new patterns of thought and behavior that will not get the respect or the place in the role of intellectual rival and personal. In the nineteenth century, maybe that was Austen's big difference, because she brings to light what society needs, recognizing that women can be considered more than an "empty" object, which can be regarded as an individual in her wholeness. In fact, this is what Darcy recognizes in Elizabeth, the woman becomes "an equal", despite differences in gender, social, educational, etc.. Hence the transformative end, "pride" and "prejudice" give way to "respect" and "admiration" for each other and what is and represents in its essence.

We can infer that Elizabeth Bennet was much more than a heroine of a romantic novel. For us, Elizabeth, like Austen, was and still is, the representation of a female desire in a society, since the beginning, dominated by men. Both, in our view, despite many impossibilities and limitations, were able to overcome and be recognized for their ease and equality of ideas and intellectual intelligence to men, as a lever for recognition and, above all, happiness and personal contentment. "I am the happiest creature in the world. Maybe other people have already said before, but not as righteousness. I am happier even than Jane. She just smiles and I laugh". (AUSTEN, 1998, p. 331).

8. REFERENCES

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