

A COMPARATIVE STUDY OF THE CONCEPT OF EDUCATION IN
RUSSELL'S *EDUCATING RITA*, SHAW'S *PYGMALION* AND BRONTE'S
JANE EYRE.

Jean Bruno TOZAI
jbtozai@gmail.com

Florent ZAINE
florentbertrandzaine@yahoo.fr

Jean-Baptiste ADOUMNGAR
adoumngar2013@gmail.com

English Section, Faculty of Arts and Humanities
University of Bangui,

Submitted : 2025-10-09

valued: 2025-11-10

validated: 2025-11-26

Abstract: The main concern of this article is to address the issues of education in all its forms regarding what Shaw, Bronte and Russell depicted in their respective work of art comparing those issues to what is taking place in the Central African Republic. Education is viewed as something very important as it enables people to get knowledge, change their social living conditions, and move the social ladder. Educating people is not an easy task and deserves much effort and patience. It requires people to have good characters before pretending to teach others. The three writers believe that the division of society into three different social classes is based on the kind of education people receive in the society. In other words, the lack of good or formal education prevents people from changing their social living condition and they cannot move the social ladder to enjoy a better life.

Keywords: social class, self-awareness, self-realization, motivation, and determination.

Résumé : L'objectif principal de cet article est d'aborder les problèmes de l'éducation sous toutes ses formes en ce qui concerne ce que Shaw, Brontë et Russell ont décrit dans leurs œuvres d'art respectives en comparant ces problèmes avec ce qui se passe en République centrafricaine. L'éducation est considérée comme quelque chose de très important car elle permet aux gens d'acquérir des connaissances, de changer leurs conditions de vie sociale et de gravir l'échelle sociale. Éduquer les gens n'est pas une tâche facile et mérite beaucoup d'efforts et de patience, et cela exige que les gens aient un bon caractère avant de prétendre enseigner les autres. Les trois auteurs croient que la division de la société en trois classes sociales différentes est basée sur le

type d'éducation que les gens reçoivent dans la société. En d'autres termes, le manque d'éducation de qualité ou formelle empêche les gens de changer leurs conditions de vie sociale et ils ne peuvent pas gravir l'échelle sociale pour profiter d'une vie meilleure.

Mots clés : classe sociale, conscience de soi, réalisation de soi, motivation et détermination.

INTRODUCTION

Education is the process of acquiring knowledge, skills, values, morals, belief, habits through teaching, training, research, or experience. It can take place in formal settings like schools and universities or through informal means such as life experiences and self-learning. Education in Victorian period varied greatly depending on social class. The best education was generally reserved for the wealthy elite, while the poor had limited access to schooling. In the three works of art, education is portrayed as a multifaceted problem, reflecting the class inequalities, moral, dilemmas, social expectations of Victorian England by which formal education is the best way of success than informal education. This article will be concentrated on the three main characters from *Jane Eyre*, *Educating Rita*, and *Pygmalion*, who long for self-improvement and believe that wealth and social status will bring them happiness and enjoyment. Education should develop good elements in the human character and make people behave properly although they could also behave badly at some point. For the three authors, any human being has some naturally good elements that can only be fostered and developed through education. Liza, Rita and Jane Eyre have some naturally good elements that their trainers have fostered and developed through their lessons.

1. Shaw's Notions of Education

1.1. Everyone Has the Right to Education

One of George Bernard Shaw's central concerns in writing *Pygmalion* was to highlight the vital role education plays in human development and to expose how its absence contributes to the widening social divide in British society. Shaw dedicated much of his life to advocating for universal access to education as a means of achieving social transformation. He observed that class divisions were largely shaped by educational disparities: upper-class individuals could read,

write, and speak refined English because they had access to quality education. Their wealth enabled them to afford such privileges.

Historically, education had long been the exclusive domain of the upper class, leaving many impoverished individuals without formal schooling. This imbalance reinforced class distinctions and perpetuated the notion of fixed destinies, as promoted by Victorian and Edwardian ideologies. It was not until 1870 that basic education became accessible to the general population, prompting a shift in public attitudes toward schooling. As Walker (2005, p. 46) notes: “*Since 1870, basic education had been available for all for the first time. This led to people to be less likely to ‘know their place’ and to challenge old ideas.*”

This quotation underscores the transformative power of education. It opens minds, fosters critical thinking, and empowers individuals to question societal norms. Shaw regarded education as a fundamental human right, a belief shaped by his own early experiences. He had limited formal schooling and began working at a young age as an office boy in a Dublin firm. His personal hardships closely mirror those of Eliza Doolittle in *Pygmalion*, suggesting that Shaw was, in part, writing about himself while urging society to recognize the value of education.

Shaw left school early due to his family’s financial constraints, a common reality for working-class children of the time, many of whom left school at twelve to support their families. Despite these challenges, Shaw maintained a strong belief in the importance of education. He pursued self-education later in life, spending time at the British Museum and developing an interest in cultural subjects. These efforts equipped him with compelling arguments for education as a universal right.

Walker (2005, p. 48) affirms Shaw’s educational philosophy: “*Shaw believed strongly that everyone should have the right to an education... Educating the population would bring about a better and fairer society.*”

1.2. Education leads to a peaceful and good society

According to Shaw, education is the only means by which people can succeed in building a peaceful and good society. Education should be everyone’s concern. That point of view is available for any human society in the world in general and the Central African Republic (CAR)

in particular. A society in which most of the population is illiterate cannot be a fair society, and everyone will not fully contribute to the development of their society. It is very difficult to discuss Human Rights and Democracy in a country or society where many people do not receive any basic education. Human Rights and Democratic principles are not respected in many African countries in general and in Central African Republic in particular because most of the population lacks basic education. As a result, everyone has their own understanding and definition of Human Rights and Democracy. The socio-political crisis that has been taking place in CAR for many years now is partly due to the rate of illiteracy which is high because illiteracy leads to ignorance which in turn makes people easy to be manipulated. The only way to fight illiteracy and ignorance is through education for it enables people to know their Rights and get a full meaning of what Democracy is about.

Shaw was strongly against the British educational system that prevented poor people from sending their children to school. Upper class people and their children attended public schools that provided good education at a higher price which the poor people could not afford. Even today, this situation continues to prevail among people in the world in general and CAR in particular where people from the upper class send their children to private schools and colleges to receive better education; and poor people send theirs to State schools where they can just receive basic education. Furthermore, Shaw noticed that British people spent lots of money to be taught their own language. He expressed his anger and disapproval through Liza when she comes to see Professor Higgins for lessons. When Liza comes at Professor Higgins and he asks her how much she wants to pay for the language course, Shaw makes Liza express his disapproval and anger.

In Shaw (2015) Liza tells Professor Higgins:

I know what's right. A lady friend of mine gets French lessons for eighteen pence an hour from a real French gentleman. Well, you wouldn't have the face to ask me the same for teaching me my own language as you would for French. (p.17)

1.3. Family Education is very important

Shaw does not only discuss school matters in the play, but he also addresses family education and parents' duties and responsibilities. He found that many people did not care about their children's education. For him, parents should give as much importance to their children's moral and spiritual education as to their physical growth and health. Parents have the right to claim parentage of their children if they educate and equip them with virtues. They cannot make such a claim if they neglect them. If parents encourage their children to develop their abilities and be useful both to themselves and the community, then they have given their nation a strong pillar. The discussion between Alfred Doolittle and Professor Higgins in Act II is a very good illustration of parents' responsibilities for their children's education. Alfred Doolittle is Liza's father, but he never takes his time to educate her. When he looks for her at Higgins's and wants to leave after getting some money from him, Higgins makes him aware of his duties as Liza's father. Shaw (2015, p.31) wrote: "*Have you any further advice to give her before you go, Doolittle? You'll come regularly to see your daughter. It's your duty, you know.*"

Alfred Doolittle is one of those people who can sell their daughters to get money even though they do not bring them up or feed them. Shaw is against such parents. While Alfred Doolittle is not a responsible father, Mrs. Higgins is presented as a responsible mother. She is frequently exasperated by her son's lack of manners and can put him in his place. When receiving people at her place, Mrs. Higgins is obliged to apologize for the bad behaviour of his son Professor Higgins. Shaw (2015, p.35) wrote "*I'm sorry to say that my celebrated son has no manners. You mustn't mind him*".

Shaw insisted on family education because families form the foundation of a society. When there is a good family education based on reciprocal respect of rights and obligations, the society will be healthy and strong. Besides, the pertinence of a nation depends on the kind of education its people receive. If a nation is not able to bring up perfect generations to whom it can entrust its future, then its future will be dark. There is no doubt that the duty of bringing up children properly devolves upon mothers and fathers. Thus, family education plays a very important role in society building for it helps a nation have good citizens who can contribute to its development.

Children are God's gifts, and they deserve good education from their parents. Parents who do not educate their children are often rejected by the latter when they grow up and become very important persons. They are rejected because they took no care of those children when they were very young. Liza is one of the children whose parents do not take care about or educate. When Mrs. Pearce tells Liza to go back to her parents for better care, she refuses because she knows that her parents do not take care of her. In Shaw (2015, p.20), Liza states: "*I aint got no parents. They told me I was big enough to earn my own living and turned me out.*"

The idea that upper class people are necessary well-educated, or well-manner people is questioned in *Pygmalion*. Shaw made an investigation into the behaviour and reaction of upper-class people and noticed that most of them are as ignorant and easily fooled as people from the lower class. The behaviour of the Eynsford family and the reaction of the upper-class people at the Ambassador's party about Liza's beauty and speech is a good illustration of this fact. Shaw also noticed that the belief that upper-class people are the most cultured and civilized people is wrong and is just a pretence. At his mother's at-home day, Professor Higgins points out that everyone is ignorant.

In Shaw (2015), Professor Higgins says:

We're all savages, more or less. We're supposed to be civilized and cultured- to know all about poetry and philosophy and art and science, and so on; but how many of us know even the meaning of these names? (p.37)

2- Russell's Concepts of Education

2.1.The Motivation to better one's educational level

Rita does not take the decision to go back to Open University to learn more at randomly, there is a very good reason for that. Although she has got a secure job as a hairdresser, Rita knows that she can do better if she devotes some of her time to learning. The central theme of *Educating Rita* is about the importance of education in one's life, but the ambiguity is about the role it plays in people's lives. Russell makes the meaning of education a bit ambiguous for the fact that he contrasts his two main characters Rita and Frank; they do not have the same understanding of the word 'education'. The discussion between Rita and Frank when he asks her if she is really

determined to learn, in the first scene of the play, is a good example of Rita's motivation for getting a good education. Russell (1997) wrote:

Are you sure that you're absolutely serious about wanting to learn? I'm dead serious. Look, I know I take the piss an' that but I'm dead serious really. I take the piss because I'm not, y' know, confident like, but I wanna be, honest. (pp. 17-18).

When reading the play, one can conclude that education is the main theme, but the challenge is about its role in people's lives. Therefore, the meaning of education varies from one person to another. According to Rita, education is a way to move from one social class to another, a means of escaping poverty and to act as a free person in an environment in which she can decide about her own life. Indeed, Rita reaches her goal through her education. Rita knows that there is a big difference between the upper and lower classes so far as swearing is concerned; and this is due to the form of education the two categories of people receive. The debate between Frank and Rita about swearing is a very good illustration of this. Russell (1997) wrote the following lines about Rita's reaction to swearing:

See, the educated classes know it's only words...It's only the masses who don't understand...I'll say somethin' like, "Oh, I'm really fucked", y' know, dead loud. It doesn't half cause a fuss. [...] it doesn't cause any sort of fuss with educated people, does it? Cos, they know it's only words and they don't worry. But these stuck-up idiots I meet, they think they're royalty just cos they don't swear; an' I wouldn't mind but it's aristocracy that long. (pp. 12-13)

2.2.The Ambiguities about the importance of education

When considering Frank's comments and behaviour, one can say that it supports the fact that education can tailor a person in a certain way; but education can also be something superficial and rigid in which people's personalities are covered up. This is true because educated people have a given way of behaving, speaking, dressing, thinking and they also have their own norms and code of conduct that are different from those of the working or poor class. A good instance to be given here is the discussion between Frank and Rita about critical studies. Rita has a different opinion about literary work; she wants her own life to be involved in her critical analysis, which is subjective. But Frank, being a well-educated man, knows that literary criticism should be

objective. Hence, he reproaches Rita and her work and calls Rita's work a "crap". In Russell (1997), Frank tells Rita:

You must try to remember that criticism is purely objective. It should be approached almost as a science. It must be supported by reference to established literary critique. Criticism is never subjective and should not be confused with partisan interpretation. In criticism sentiment has no place. (p.24)

Another ambiguous concept of education that Russell develops is that to be educated is not an easy task and one needs to work hard without escaping any subject. In other words, there are some steps to be followed in the process of education which require students to have basic knowledge before proceeding. In the very beginning, Rita links her understanding of literary text with her understanding of real life; that is why she rejects Forster since he states that he is concerned with the poor in his book *Howard's End*. Thus, one can have the strong desire for getting education but if one is not ready to work hard in any subject provided at school, success cannot be achieved. Rita comes to Frank for education, and she even tells him that she is "deadly serious", but when Frank wants to discuss with her about Forster she refuses. Frank does his duty by rebuking her and telling her how difficult it is to provide her with an education. In Russell (1997) Frank makes the following observation:

Listen to me; you said that I was going to teach you. You want to learn. Well, that, I'm afraid, means a lot of work. You've barely had a basic schooling; you've never passed an examination in your life. Possessing a hungry mind is not a guarantee of success (p. 29).

Although education is a way to succeed in life and to change one's social class, it cannot transform a person's inner being. Furthermore, education is a label and sign of civilized people, and to be "civilized" provides some more opportunities than not to be "civilized". Rita knows that she must change from her inner being. When Frank asks Rita to go to the theatre to experience the live performance of a play, she asks him to come along with him; but Frank is afraid of his girlfriend Julia. Rita is surprised to find out that Julia can be jealous of her going out with Frank because for Rita Julia is an educated woman who is not supposed to have this kind of feeling. One learns that jealousy is something that education cannot transform since it is an inner part of human being. In Russell (1984, p.42), Frank made the following observation to Rita:

“Rita, ludicrous as it may seem to you, even a woman who possesses an M.A. is not above common jealousy.”

2.3. Education can lead to acculturation and alienation

Another notion of education discussed in Willy Russell's *Educating Rita* is that it can lead to “acculturation” in the sense that it enables people to flee from their own culture and background to envy another culture and social background. This is true because most of educated people cannot keep on living according to their previous social background and culture. As it is mentioned above, education can transform and change people's ways of living; and as a result, it can lead to acculturation. Rita is unable to live in her own culture, that of the working-class, after getting some knowledge in literary studies. Furthermore, she feels rejected by her own society on the one hand and cannot fit in the new social class she envies after getting in touch with Frank and other students on the other hand. Rawdin (2003) wrote the following lines about Rita's acculturation and alienation:

Rita reflects, at first glance, a working-class desire to escape from her own culture and background, in order to lead an apparently more fulfilling life in the type of society represented by Frank and the other students with whom she comes into contact (p.8).

Besides, Rita claims that the working-class does not have any culture and that the working-class people like spending their time drinking poor beer and taking some drugs like Valium. The discussion between her and Frank about what culture is in act 1 scene 4 clearly justifies the fact that she must escape this group of people if she really wants to be called an “*educated person*”. Moreover, she believes that most of the ladies coming to her shop to dress their hair are not well-educated people for they do not talk about any interesting topics like school or literature. In Russell (1997) Rita says:

But I don't see any, y' know, culture. I just see everyone pissed, or on the Valium, trying to get from one day to the next. Y' daren't say that round our way like, cos they're proud. They'll tell y' they've got culture as they sit there drinkin' their keg beer out of plastic glasses. (p. 35)

3- Bronte's Points of View about Education

3.1. Vocational Training

As a Bildungsroman or novel of education, the main theme of Charlotte Bronte's *Jane Eyre* is about the importance of education. In this novel, one learns that education is the only way that can lead to social improvement. In other words, education enables anyone who isn't financially independent to better their personality and ways of living on the one hand; and that it permits social change on the other hand. The kind of 'education' that one can notice in *Jane Eyre* is an esthetical one; that is to say, a process in which people learn practical things about musical basic performance, basic artistic skills and a little bit of foreign language. This form of education is sufficient to make people appear cultured, but the challenge is that this education cannot make them useful for other things except music, art and foreign language. Bessie is the first person to tell Jane what school means and what is expected from young ladies there. Jane does not forget her accounts of school; and when Mr. Lloyd asks her if she wants to go to school, her reply is mainly based on what she hears from Bessie about school. In Bronte (1999) Jane said:

I scarcely knew what school was: Bessie sometimes spoke of it as a place where young ladies sat in stocks, wore backboards, and were expected to be exceedingly genteel and precise. She boasted of beautiful paintings of landscapes and flowers by them executed; of songs they could sing and pieces they could play, [...], of French books they could translate (p.19).

This education is mainly concerned with what people can do as soon as they are trained; it is a process through which people learn about a given skill and profession: a vocational training. Jane goes to Lowood school to become a teacher, then a governess at Rochester's and a schoolmistress at a school for working class children. Sayer (2013, p.10) wrote the following line: *Jane is sent to Lowood. Jane stays on for a total of eight years, as a pupil, then as assistant teacher...Jane is soon offered a place as governess.*"

3.2. Education as a Safe Place for Women's Emancipation

Another concept of education that is developed in Bronte's *Jane Eyre* is that it is also a secured place and something that can enable people to satisfy their emotions in a safe space that is far

from hardships of the society. It is at Lowood that Jane meets with some other girls and learns from them on the one hand; and those girls also provide her with some emotional satisfaction on the other hand. Jane's friends also teach her some religious principles and some moral virtues. She finally learns to control herself and her emotion as well as how to react with self-confident and self-knowledge. Karen Sayer (2013) mentions that:

Jane is sent to Lowood, a school for clergymen's daughters, where she makes friends with another pupil, Helen Burns, and the mistress, Miss Temple. Helen, who is deeply religious, gentle and forbearing, teaches Jane the value of self-control (p.10).

One of Bronte's points in discussing education in *Jane Eyre* is that men and women are intellectually equals and she advocates for women's education. At the time the novel was written, education was not mandatory; but for the families that wanted their children to get education, it was the tradition for boys to be registered at schools whereas the girls received basic education at home through governesses; and the subject of their education is about how to attract a husband. For Jane as well as for Bronte, education can open women's eye and change their mentality leading them to be as intellectual as men because it is a way to self-knowledge. Jane's formal education leads her to her self-knowledge. Although Jane has never been to school before, she knows from Bessie's accounts that going to school can improve someone's life since they can learn many things and better their living conditions. Jane does not hesitate to choose leaving the Gateshead for education's sake because she knew that it would change her life and make her discover herself; she is also aware of school hard life but is determined to go to school to get formal education and change her life. In Bronte (1999), Jane says:

John Reed hated his school and abused his master; but John Reed's tastes were no rule for mine...Besides, school would be a complete change:it implied a long journey, an entire separation from Gateshead, an entrance into a new life (p.19).

3.3.Bronte's conception of Family Education

It is worth mentioning that the decision for sending Jane to school arises after she is punished and her revolt against Mrs. Reed. Jane is mistreated at the Gateshead Hall since she is an orphan.

There are many children like Jane in Central African Republic who face similar situations. Those children's "benefactors" are in fact their oppressors though they pretend to be their relatives and acting properly toward them. Jane is not pleased with the kind of family education she is undergoing at Mrs. Reed's. She realizes that she has been facing discrimination whenever she acts to defend herself against the bad behaviour of Mrs. Reed's children. The discussion between Jane and Mrs. Reed after the departure of Mr. Brocklehurst in chapter 4 is a very good example of the ill-treatment she is undergoing. Mr. Brocklehurst was told that Jane was a bad child who was fond of telling lies; and instead of checking before saying anything, he immediately gave her a book about the consequence of telling lies for a kid. Jane is upset because of this too; and she cannot help bearing such a treatment anymore. In Bronte (1999) Jane tells Mrs. Reed:

am not deceitful: if I were, I should say I loved you; but I declare I do not love: I dislike you the worst of anybody in the world except John Reed; and this book about the liar, you may give to your girl, Georgiana, for it is she who tells lies, and not I. I am glad you are no relation of mine: I will never call you aunt again so long as I live...if anyone asks me how I liked you, and how you treated me, I will say the very thought of I you makes me sick, and that you treated me with miserable cruelty (p.29).

Family education plays a very important role in children's lives as it prepares them to face life difficulties and challenges. When reading the novel, one can easily notice how Mrs. Reed fails to educate and discipline all the children living under her roof. She cherishes her own children, is unable to see any misconduct from their actions or deeds, is ready to defend them blindly and is always mistreating her niece Jane. Children should be treated equally. The result of this kind of treatment is very dangerous as the mistreated child will turn out to be an enemy of the beloved children as well as their parents on the one hand; and may become a bad citizen on the other hand if nothing is done to transform the injustice and discrimination he or she faces daily. The lack of family education can cause children to be socially ill-mannered and rude. Since Mrs. Reed does not educate her children properly, they become impolite, rude and lack social virtues; and even one of them insults her. The remarks Jane makes are consistent with the consequences of the lack of family education. In Bronte (1999), Jane made the following observation:

Why could I never please? Eliza, who was headstrong and selfish, was respected. Georgiana, who had a spoiled temper, a

very acrid spite, a captious and insolent carriage, was universally indulged [...] John no one thwarted, much less punished...he called her mother "old girl," too; sometimes reviled her for her dark skin, similar to his own; bluntly disregarded her wishes; not unfrequently tore and spoiled her silk attire; and he was still 'her darling' (p. 10).

Another similar example to being mentioned here is about Estella's education in Dickens's *Great Expectations*. Estella was adopted by Miss Havisham and was also educated to have no love for anybody because Miss Havisham was deceived in her own love affair with her husband; so, she was seeking revenge while educating the poor beautiful Estella. Being trained in that way, Estella could not love any man who wanted to marry her since she had no love for men as well as Miss Havisham. When Miss Havisham asked Estella to love her, Estella told her the truth about the kind of education she received from her. In Dickens Estella tells Miss Havisham: "*All that I am, all that I have is yours. But I cannot give you what you never gave me. Love...I have learnt your lessons well. I have always followed your teaching*" (2002, p.56).

3.4.Trainers' and Learners' Relationships

It is true that education is a process by which one acquires knowledge that can improve one's social living conditions, yet it can successfully be so only if teachers, trainers and lecturers act properly considering their pupils, students and trainees' personality and dignity. The pedagogical bodies play a prominent role in the process of learning and knowledge acquisition, so they should have good behaviour and an appropriate attitude. In all the three works of art under studies, one can notice that the three writers criticize the ways teachers, trainers and lecturers behave and give lessons. Both Professor Higgins and Professor Frank are careless about their important role in the process of educating their students; they are ready to either use rude words or swear in from their students; or else get drunk and lose control. In Bronte's *Jane Eyre*, both the reaction and teaching approach of Miss Scatcherd are not acceptable for a trainer or instructor on the one hand; and they undermine respect for educators on the other hand. Miss Scatcherd keeps on belaboring and almost abusing Miss Helen Burns during her lesson. In Bronte (1999), Miss Scatcherd says to Helen Burns:

Burns, you poke your chin most unpleasantly; draw it in. Burns, I insist on your holding your head up...You dirty, disagreeable girl! You have never cleaned your nails this morning! Hardened girl! Nothing can correct you of your slatternly habits: carry the rod way. (pp. 44-45).

This reaction is still very common nowadays in many countries in the world in general and in the Central African Republic in particular. Many lecturers and trainers like mistreating students and trainees whenever these latter are mistaken or provide a wrong answer. Trainers and lecturers are facilitators and educators; they are not vulgar people; their task is to enable people to learn and acquire knowledge. So, even in Central African Republic, there are many lecturers and trainers like that; they are pleased to talk about their studies abroad, the food and drinks they enjoyed during their stay abroad; and they leave the topic they are supposed to discuss with their students. These reactions and behaviour are explicitly displayed in the three works of art under examination through Professor Higgins, Professor Frank and Miss Scatcherd.

People who are not well trained and educated will sooner or later blame their trainers and teachers. Thus, trainers, teachers and lecturers should be very careful and pay much attention to their professional performance and deeds. In Shakespeare's *The Tempest*, Miranda oversaw educating Caliban, but she did not do that properly as she was always cursing and insulting him whenever she had to teach him her language. As a result of this bad way of teaching, Caliban could only revile her or curse her in return. In Shakespeare's *The Tempest* (1968, p. 77), one can hear Caliban saying this to Miranda: "*You taught me language, and my profit on't is I know how to curse. The red plague rid you for learning me your language.*"

CONCLUSION

The three writers believe in the power of education and want it to be available for everyone. Their work has, to some extent, contributed to the improvement of their society as they think everyone has the right to be educated because education can lead to social changes and brings about a better and fairer society. Education opens people's eyes and changes their ways of thinking. Rita, Jane and Liza change their ways of thinking thanks to the education they receive; their eyes are opened, and they can easily understand what makes the difference between educated people and non-educated ones. The three writers are right because if the population of a

given country is not well educated, there will always be social troubles. This is what many African countries are experiencing in general, and Central African Republic in particular. Nobody in such countries will respect the rights of others; people will live like in a jungle, and how can they understand what democracy means to contribute effectively to the development of their countries? Education leads to individual and social change. Thanks to education many poor people have become very important people today.

References

- Austen, Jane. 1981. *Pride and Prejudice*. New York: Bantman Books.
- Blake, William. 1985. *London*. Oxford: Oxford University Press.
- Brontë, Charlotte. 1999. *Jane Eyre*. Oxford: Wordsworth Classics.
- Dickens, Charles. 2000. *Great Expectations*. Oxford : Macmillan Heinemann.
- Fielding, Henry. 1985. *Joseph Andrews*. London: Penguin Group.
- King, Bruce. 1981. *New Notes on Joseph Andrews*. London: York Press.
- Rawdin, Tony. 2003. *York Notes on Educating Rita*. Edinburgh Gate: Pearson Education Limited.
- Russel, Willy. 1997. *Educating Rita*. London: Penguin Group.
- Sayer, Karen. 2013. *York Notes on Jane Eyre*. Edinburgh Gate: Pearson Education Limited.
- Shaw, George Bernard. 2015. *Pygmalion*. New York: Garden City.
- Walker, Martin. (2009). *York Notes on Pygmalion*. London: York Press.