

RECOUNTING DICKENS' OBSERVATIONS OF EVERYDAY LIFE WITH REFERENCE TO HIS NOVEL *GREAT EXPECTATIONS*

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ABSTRACT: *This study to somehow is a perspective of the idea that a work of art usually mixes with some items from real life and then imaginary ones for the writer to create his story around and the verse: there was a real story like the Titanic but the people on the film are just performers (actors), they might not be on the earth when the Titanic horrible accident took place. So, this study intends to separate the reality from such bushes and sets it in its concrete form. The study limits to the 19th-century British society, so, the novel under analysis is the Great Expectations (1993) by Charles Dickens. In this, study the researcher guides with the realism method along with the descriptive approach to analyze under focus novel. Moreover, the study deals with some questions to postulate findings: “In what way does Dickens novel unfold the British society? And “How does Dickens touch the real things (Facts) concerning Britons daily life chores? The study comes out with that Dickens successfully gives factual details concerning British society. Also, he tells how Britons’ real life is including people’s behaviours, food, deeds and social interactions, and that is the quest which this study sets for.*

KEYWORDS: realism, facts, chores, bushes, descriptive approach

INTRODUCTION

There are various attempts to examine and define literature to explain what it is and what it preserves for us. On the other hand, the classification of fiction, in general, according to Perrine (1983), includes literature that people read for the sake of amusement or entertainment (escape literature), and the literature people read intending to understand something e.g. our troubles (interpretive literature). This last one helps in perceiving life, people and behaviours, in short, our world more. Moreover, Carter and Goddard (2016), throughout their book *How to Analyse Texts*, state some important points concerning texts and discourses, which are definitely sorts of literature. They announce the creation of stories around “what things are like”. Also, they mention that discourses help in setting the idea of “reality”, of “how things are”.

Focusing on literature roles, Laurensen and Swingewood (1972) highlight the importance of literature in ‘reflecting’ social life. However, they hint some may mistrust the involvement of imagination and creativity of fiction in deceiving or altering reality or facts about a society a bit but, at last, they go with the idea that this would not happen in the case of great writers. For the researcher, the belief that Dickens is one of those great ones is great, besides, Dickens himself shows his wise intention to ‘stick to Facts’ and to tell them (p.307). Moving on to describe the characteristic of literature, mainly the Victorian’s, McIlvain (2012) cited in Radja (2014, p.23) states that it is a type of literature that admires describing the daily life with the problems and interests found in reality! Thus, tracking some of Dickens’ works, as a Victorian novelist, it becomes prominent that he worries much about

the idea of telling 'Facts'. More precisely, he jots it in some of his later works before his death. For example, in his novel *Hard Times* (Dickens, 2005, p.3), he says:

'Now, what I want is Fact. Teach these boys and girls nothing but Facts. Facts alone are wanted in life....Stick to Facts, sir!'. Also, in this novel "*Great Expectations*", he reminds of Facts. Jagger says "*.... I have always adhered to the strict of fact. There has never been the least departure from the strict line of fact....*" (p.307). Here, the question is what the real things (Facts) are, concerning the British society, that Dickens wants us to be aware of.

Surely, in societies, people set some ideal behaviours to deal with as rights (norms) and values, and it is most agreeable that literature carries these norms and values to others, besides, it mirrors the society (the age). So, the careful reading of a piece of literature results in telling what that those people had been (Laurenson and Swingewood, 1972). So, this study makes the quest aiming Facts and how the society of *Great Expectations* had been!

RESEARCH METHODOLOGY

To collect the information in support of this research paper, the researcher refers to some concept books and other materials in a match with topics of the analysis to justify his ideas. So, the materials are confined to these beside Dickens' novel *Great Expectations* (1993). In this study, the researcher guides with the realism method along with the descriptive approach to analyze the novel in consideration. According to Louis (2006) cited in Radja (2014, p. 22), the *realism method* works along with the belief that in the real world, objects, things, facts, etc. should be dealt with and described as they are without involving the power of imagination. This strengthens the supposition of *Facts* and helps in dealing with the situations in the novel (*Great Expectations*) as they are, and before that, Dickens describes the real society as it is.

Regarding the descriptive method, in his book *The Fiction Criticism at Present Time*, Arnold (1864) cited in Gray (1992, p. 85) defines it as a way in which objects are considered in *themselves* as real as they are. Thus, the descriptive approach allows interpreting texts to examine their feature without relying on other things. Therefore, utilizing this approach upgrades the researcher to show the language used as really as it is, to describe the real-life in society, to portray the interactions of "participants" (characters) as really as they are. Nassaji (2015) explains that the descriptive approach involves describing information concerning the population of a particular time – their behaviours, problems, situations, services, and programs – to give information about community living conditions or to reveal attitudes that indicate some issues. Accordingly, this idea engages following up Britons during the 19th century to touch their way of living, their general beliefs and values.

Importance of the study

This study stands on the idea that literature reflects people's lives and what is going on in their societies. The researcher perceives the necessity of 'photographing', 'recording' or 'videoing' a certain life (society) as it is from Dickens' grievances shown through Pip's disappointment because there was no one helped in that, at the time of his parents "for their days were long before the days of photographs" (p.3). So, Dickens goes on showing the importance of photos and recording by declaring that if they were there he would not lose the joy of seeing his parents (remember them and get known of some of their life), thus, to recognize parts of Dickens' life-time as

it was, the researcher is encouraged to fetch things that Dickens inserts in the *Great Expectations* that might be real or true (Facts) about that society. Marx says:

“Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past.” Marx (1852)cited in (Sartre, 1988, p. 3)

Accordingly, the necessity of being aware of our ancestors’ old life is demanded, anyway, they influence our present life. So, this knowledge could not be in hand with the absence of such studies. It comes down to that historians and sociologists could be acquainted with pieces of evidence regarding Britons society and benefit some *Facts* of their daily-life. Particularly, candidates of English literature can perceive something out of this study. For all these, the researcher is going to count out these features of everyday life using Dickens’ novel *Great Expectations* (1993).

ANALYSIS

According to Fretz and Shaw (1995) cited in Sandelowski (2000, p.335), any investigation demands some description and interpretation which lean on knowledge (facts) or experiences available, hence, is the role of the researcher to put in his feeling and opinions while analyzing.

Occupations

Writers introduce social group identities in different ways, hence, the ‘characteristics’ and ‘practices’ of the people help much (Carter and Goddard, 2016).Regarding the jobs shown in the novel, British society can be divided into four categories or groups. First, to start with *the usual ones*, following the mood of any normal society, in that British society, there are office workers who practice things like insurance beside labours who experience a bad way of life like blacksmith (p.59). On the other hand, there are others manage businesses and practice running small businesses or big ones; this field is tried by both gender, men and women. Furthermore, that society witness people who dare to go abroad and succeed as well in raising money by doing some sort of businesses there. Determining businesses, British society has its own conventions and regulations. For example, some businesses are confined to certain ages, so a guy is not allowed to join that field unless he is old enough as it is explained by Pip (p.249).

The second group is *the people of the dark* who manage illegal businesses. Always, Dickens warns that ‘London’ is not aligned with the way that people think of it. So, London is a dirty city full of thieves and pickpockets, some of these are practiced even by women “...his eldest daughter was taken up on suspicion of shoplifting” (p.379). Even worse, besides robbers that stroll along the streets with the fear of nothing to put them down, London is the right home of people – for the little availability of fair jobs or what! – who accustom to earn their living through accomplishing natty dreadful works on behalf of others, just they want to be paid e.g. they can kill for someone’s sake if he gives them the money (p.157). The worst example among these groups are the people who are expected to formulate laws and justice and know full well the difference between legal and illegal (the lawyers). But they do corrupt for the sake of money or to make a good fortune as Jagger does (p.152).

The third-party shows a little crack in the Britons' beliefs regarding the case of 'convicts'. Some think that they turn straight once they have paid (received the right punishment or tolerated) for the thing they had committed as Provis. Other Britons believe that no good comes out of those outlaws, thus, they should be kept away from the committee, in the 'Hulk' for no one to interact with them. So, Dickens, for the true history, portrays the two different examples. The one who works for the good of the society (resume hard work, knows about the good and bad, and helps people in the society) as Magwitch, Provis. Besides, the other ones who still keep something bad, that is for, the society does not come down to support them and their last destiny is death as the other convict - Compeyson (p.320).

The last group which worth mentioning is *the servants*. By presenting this group, Dickens tells of the social classes that exist –the rich party and the other. Whenever a house of a rich guy comes to the scene, a servant or servants are there. Here, Dickens introduces some samples to justify this point. For instance, Mr. Jagger has a woman servant at his home, two servants are looking after Mr. Pocket's family, and Miss Havisham is part of this list as well. Once servants are included, a description of fancy homes comes to appear dramatically. However, the poor do not access these features as in the case with Joe, for example.

People behaviors

According to Meyer (2003), what is expected from literature is to depict the "real life" – with its whole dark and bright sides, in this way, literature becomes a documentary means through which people can know something about the actual human knowledge, behavior, beliefs, history and social incidents. Dickens sets a room to tell what the people are actually. To follow that let's begin with the words that Pip is addressed "Boy! Let your behaviour here be a credit unto them which brought you up by hand!" (p.50). It comes to mind that in their daily interactions Britons come across various types of behaviours, ones that are acceptable when others are not. Maybe restrictions find their way to people's behavior, so, some are praised, and some become taboos.

Dickens glances at the different sorts of behaviours by introducing reasons and samples of which that society admires and the verse of it according to the social categories and rules of evaluation. The admired behaviour is shown through people who are simple, smooth, kind and easy-going guys as Herbert to the extent that Pip does not bear to change the good of him (p.249). Supporting that involves Joe who, in addition to that, is polite, proud, and has a sense of delicate etiquette because he has the idea of when to say what and how to say it putting inconsideration others' feeling. At the same time, he is capable of making self-balance since he is "Hercules in strength, and also in weakness..." as Pip describes him (p.8).

Also, there are people whose qualities are humbleness, kindness, they know quite well how to differentiate between right and wrong, responsible, and, more than that, helpful. The straight example of these are Biddy (p.205) and Carla who sometimes shed tears while speaking sensitively (p.411).

Knowing the society as his back hand, Dickens introduces other behaviours like wickedness which is practiced by Mr. Wemmick whose one of his bits of advice is to destroy whatever documents that, might one day, go against your claims! (p.337). Additionally, there is a type of unfaithfulness which is the character of Jagger who lacks the qualities of a straight lawyer, all that he cares about is money, black or white, and has no room for feelings when it concerns businesses as he declares it (p.380). Moreover, cunning is a behaviour that is shared by both Mr.

Jagger and Wemmick, apparently, they shout it out against each other as if each intends to attach this unbearable thing to his friend (p.377).

Lastly, Dickens points up proudness with its two sides, the admired and preferable ones and the opposite which is, somehow, arranged as unpleasant treatment in the society. Biddy explains that there are many different proud, for example, Joe, though he is simple, humble, poor, not well educated, knows to deal with people in a way that does not harm them with a respectable dignity which people around like (p.135). However, Estella has the other sort of proudness that wreck and harm people around her as Miss Havisham describes her on behalf of Pip “proud and insulting”, hence, she usually looks down on Pip and treats him as a lower class or a *boy* (p.215).

Social interactions

Culture and traditions of a society can be recognized by some acts in a text such as raising a hand in gestures, a way of drinking an afternoon tea or taking a drink in a bar, an image of a *place* from earlier time and such ideas (Carter and Goddard, 2016). So, such interactions tell a lot about what people use to practice during their daily life.

Supporting

Society, as it was stated by D H Lawrence, Means people living together... for society not should ever exist for the sake of individual, in order to make living together possible: that is, to make proper facilities for every man's clothing, feeling, housing, himself, working, sleeping, mating, playing according to his necessity as a common unit. (William, 1958, p.209). As D H Lawrence puts his words about people's duties and interactions in a society, individuals should work for the sake of the whole committee's interests and benefits, but not to think just about their personal ones. Astonishing!, this society verifies Lawrence's words bit by bit to the extent that it becomes confusing who performs the idea of who, since, as it is known, Lawrence is not Victorian's but an early-20th novelist. This society shows an utmost caring of each other, relatives or not, from the same area or not, belonging to the same class or not, children or adults, and convicts or straights. The support does not confine just to the current time, but it proceeds to be a worry about others' future and to work hard to support them. For example, Miss Havisham asks Pip about what he does want to do (p.86). This is what Dickens succeeds in reflecting on to us. The story starts with Joe participating in raising up Pip – an orphan. Then Pip supplies the convict (Magwitch/ Provis) with food when he is in need for it. Later, it turns out that the convict, secretly, pays much money to make Pip a gentle man. Also, Pip himself tries to help Herbert to start his career by asking Miss Havisham to make a hand in funding him, and she responses willingly “Can I only serve you, Pip, by serving your friend?” (p.363) Of course, Herbert does not forget to ask Pip to come to live with him and his wife at their future home as a reward in turn, on the side of Carla, she promises in advance to make him happy if he admits the offer (p.411).

Adoption and Under Authority Influences

The other thing that Dickens puts down that is desirably practiced in British daily life is *adoption* which the society develops and shares at high rates. A clear example is Estella who is adopted by Miss Havisham since her childhood. She feeds her, it even seems that she does not want her to feel lonely, for that reason, Miss Havisham asks for some to come to play with Estella, Pip (p.54). Moreover, Miss Havisham, as a straight adopter, offers her a quite reasonable level of education and cares a lot about making out of her a “gentlewoman”. Additional good example is Carla who has no mother but luckily is taken care of by Mrs. Whimple (p.343). Obviously, this intimate treatment leads to cause some changes in the adopted one's behavior, or even appearance. That is what comes to

Pip's mind when seeing Estella after a long interval (it becomes clear that the "influence" of Miss Havisham makes some "changes" on Estella's) (p.242). Since Dickens cares about Facts, he also reflects what actually happens in the shade of this adorable act showing the pros and cons of adopting and how adopted children do suffer.

However, Dickens makes it clear that adopters bring up the adopted children in the way they want for them or according to already determined purposes. That is what Miss Havisham says directly to Pip about Estella. Miss Havisham undoes the secret that she adopted Estella with the purpose to be loved, educated her for the same intention, and does whatever for the same sake (p. 217). Some others think that Miss Havisham adopts Estella and smooth her as a tool to wreck all male-sex as revenge for her unsuccessful marriage (p.161). Estella explains it by saying they don't have the right to do their own devices (p.242) just to perform the instructions. She says "... If we are thrown much together, you had better believe it at once..." (p.217), because adopters already decide for them what to wear, what to eat or drink, what to do, where, when and with who to go "... you must take the purse! We have no choice..." (p.242). Additionally, adopted fans are forced to act against their will or to do things that they do not like to do. After the adopted children get old enough to decide about their own, they still are expected to obey their masters' orders. The influence may proceed to tackle decisions regarding marriages. On this occasion, Pip questions the unqualified marriage between Estella and Drummle which he thinks is already proposed and confirmed by Miss Havisham for Estella and it is not her own determination (p. 332).

Taking into consideration that there are other forms of influences that are practiced in that society daily-life, for example, people who work under some others' authority are not safe away from it. For instance, Mr. Jagger who uses to treat his servant Molly impolitely with the presence of his acquaintances regardless of her feeling. Usually, he tries to show his visitors what his talented servant has, that strong wrists. However, this behavior does not satisfy her, but in no way, she obeys reluctantly to suit her master's ambition "Molly, let them see your wrist." "Master," she again murmured "Please!" (p.196). The massive one is tolerated by Provis who works under Compeyson who does whatever immoral. Provis is subjected to several illegal deeds which result in making a criminal out of him, things that he does not work right to do but just are planned by Compeyson. He says "...always under his thumb, always a working, always a getting into danger..." (p.320).

Marriage

Tracing an important everyday occasion as marriage involves some differences considering class type, wealth status or the circumstances around. In some cases (Joe and Biddy), marriage takes place putting into considerations senses of supporting, necessity of each other, kindness or noble rewarding. However, marriage can be affected by other things such as wealth status or differentiation of classes in society. Miss Havisham's ex-bride groom has decided to engage to her intentionally to dominate her wealth, in the end the marriage is not accomplished.

The idea of belonging to which class counts here. The circumstances before Mr. and Mrs. Pocket marriage introduces this. On the other hand, some of the Britons believe that it is hardly expected or impossible for marriages to find ways between these different classes, in short, commons are to the commons and uncommon for uncommon. So, Biddy advises Pip not to think about it because it is not a wise idea and it has no bright end (p.117).

Thus, Dickens comes along to postulate suitable and unsuitable marriages, besides, the circumstances shading the decision engulfs marriages or choosing the qualified partner. Likewise, Dickens does not forget to

look at the possible results out of that marriages. It is meant here happy and unhappy marriages. Accordingly, it is perceived that there are some problems in the that British society which results in orphans, needs for adoption, street children, or people who has no relations as in the case of Carla (p.243). Moreover, Dickens points the psychological effects of an unhappy marriage, even if the parents are there, children become so sensitive, anxious and worried about marriage dilemmas (p.229). Definitely, this anxiousness will do side defect on their future engagements.

Classes' interactions

Apparently, there is a limit or a clear banner in the everyday interactions between classes in that society. It seems that the society consists of different closed groups, people in each of which do not know or have any idea about the life of the people in the other group. When Pip returns from his first visit to Miss Havisham's house, his group of people is eager to know about how things are there. Because they are ignorant or lack interference, when Pip creates imaginary things about that house, they believe in him doubtlessly (p.62). In another scene while Estella and Pip are on their way to Richmond, and Estella likes to rest and drink tea, the waiter stops gazing at the incredible coach as if it is his first time to have the honor of looking at a strange nice thing like that which makes it reasonable that some people of some groups do not experience or get acquainted with others' belongings or their way of daily life, food, houses style, means of transport, etc. (p. 242).

Servants, surely, are part of the poor groups. Though they live their daily life, may drink and eat the same food, with their masters, there are still some restrictions. Mrs. Pocket considers it unacceptable that a maid to speak directly to her master, or shameful of a master to engage in a conversation with such type of people, whatever sort of it urgent or about a serious topic (p.179).

Children, who are supposed to be a clean virgin and ignorant of social rules or restrictions, seem to be taught or absorbed it by themselves as a result of the daily repetition of it in front of their eyes. For example, when Miss Havisham asks Estella to play cards with Pip, Estella frowns at first and her reason is why to play with such a *common* person while she is not, for, in her estimation, such encounter is not allowed (p.54). However, if it happens and that interval direct contact becomes inevitable or a limit formal speech becomes a must, superiority exists, and equivalent respect and humbleness should be shown from the other side. That exactly what happens with Joe when he comes to Miss Havisham's to settle the matter of Pip's apprentice.

The poor themselves hint that they are aware of their limitation and the way they should speak to the other side, and what they are allowed to do and what they should not. At the gate of Miss Havisham's, the girl asks Mr. Pumblechook if he had any intention to see her master, immediately, he answers in polite admittance "if Miss Havisham wished to see me" "Ah!" said the girl; "but you see she don't." (p.50). Also, if the common may manage to show an attempt of being different, they are put down and be reminded of their disqualification to the point. Estella says directly to Pip you are not the right person from whom I get my knowledge, because of her superiority of everything (p.243).

An attempt to unlock that chain to cross to the other side to live their daily life, wear their cloth, speak their way, and in short to be uncommon, is made. But, the result is tiredness and regret of the new unaccustomed habit of living. Pip tries to change and adapt himself by changing his friends etc., but in the end, he finds it very difficult to continue doing so or to be a real uncommon (p.248). The same point is emphasized by Joe when he visits Pip

in London, he needs to wear an unusual dress which makes him to feel wrong and unhappy compared with his normal cloth in his usual place as a “blacksmith”. More than that, he warns Pip of the intention to change. So, the assumption is that these classes live completely isolated daily-life and extremely different.

Food, Dwelling, and Fashion

Food, houses, and dress are the most necessary items to reflect the components of traditions. As usual, a tradition flourishes the whole country and all the people found to be subject to. Strangely, the tradition in that British society goes hand in hand with the differences of classes practiced. Dickens, with great intelligence, describes this matter.

On the side of the poor, houses are small wooden ones without walls to hinder streets’ sight but open all through to large spaces. This is the style of the most houses available in the village as Pip pinpoints it (p.8). On the other hand, the usual of the rich houses are big with high walls, large chained iron gates, and gardens inside. Miss Havisham’s is a sample of these in the village. One more, Mr. Pocket’s includes all that, as well as, the garden overlooking a river as an additional luxury (p.170).

Considering fashion, women of the poor classes wear their humble dress with an occasionally dressed apron on the top (p.8). However, Miss Havisham, a symbol of the rich, wear that fancy dress in rich materials and white veil gloves as a usual everyday cloth (p.52) and jewels which seems optional, because they are not mentioned with Mrs. Pockets’ comparatively. Regarding men, poor or rich, there is nothing remarkable but the normal are trousers and shirts. But, the advantages that the rich get in here is the wearing of suits, for the villagers need to wear these formal ones while they are on a trip to London or official situation, however, they feel it is not theirs but the uncommon’s (p. 205).

Dickens handles the matter of food several times. Pip, for example, makes us familiar with the food he takes to the convict, at the same time, it shows us what actual food is there in their house. So, he steals some bread, some rind of cheese, about half a jar of mincemeat which he tied up in his pocket-handkerchief with some brandy from a stone bottle a meat bone with very little on it, and round compact pork pie (p.15). Dickens becomes more specific by deciding about what is usually there in each meal of the day throughout Carla’s decided portions. Every night, as a super, she serves bread, slices of cheese, accompanied with rum. She prepares her father’s breakfast of two mutton chops, three potatoes, some split peas, a little flour, two ounces of butter, a pinch of salt, and all this black pepper. It’s stewed up together, and taken hot (p. 344).

SOME PREVAILING BELIEFS

Feminism ideas

One of the strongly remarkable beliefs that catch a great range of symbols in these novels is the *feminism* movement which was first started in 1848. Feminists generally speak about equality in different issues regarding social, political, and economic treatments involving gender differentiation. Mendes (2009) registers that feminists argue that women like men are strong rational human beings who deserve equal opportunities and should have some rights. Through this novel, some evidence appears to highlight the affection of the Victorian society daily life by this trend (feminism) and how the people of that society behave accordingly in their different social classes performing it. For example, rich people practice it since Mrs. Havisham has her own big fancy home, she has her

own money and properties and she has the complete right to run her own business the way she likes and to take whatever decision depending on her own will. This declares that this society puts in action the feminist idea that women should have some rights to “own things”. Moreover, Mrs. Havisham implements that right by deciding to use her money to sponsor Pip’s apprentice “There are five-and-twenty guineas in this bag. Give it to your master, Pip?” (p.92). Later, she does the same thing with Herbert to assure that she has a heart with a sort of human feeling and not as some people think about her “If I give you the money for this purpose, will you keep my secret as you have kept your own?” (p.363).

In the same way, poor classes and workers intend to show some of the feminist norms in their daily interactions. From the start of the novel Dickens introduces Joe’s wife as a physically strong woman “I didn’t bring you up by hand to badger people’s lives out” (p.13) to go in match with the feminists’ belief that women are not soft and weak compared with men, however, they are strong and may sometimes stronger than some men a thing which is stated via Jagger speaking about Molly’s hands “It’s remarkable what mere force of grip there is in these hands. I have had occasion to notice many hands; but I never saw stronger in that respect, man’s or woman’s, than these.” (p.196). So, Dickens shows that this society, in their normal daily life, accepts such sort of women who accomplish their deeds by “hand”. Obviously, Dickens tries to find out of this movement in various situations and tips of the daily life when they are in their office declaring their belief in equality between boys and girls “What is detestable in a pig, is more detestable in a boy.” “Or girl,” suggested Mr. Hubble. “Of course, or girl, Mr. Hubble,” assented Mr. Wopsle...”. Following the same track, here is abroad picture of equality between people in general when Joe provokes his decision of giving a half-day off for all after it is requested by his assistant Orlick “let it be a half-holiday for all” said Joe (p.103). In this situation, Orlick proves to what extent common people such as him know that people are equal in their deeds and demands, so they deserve equal rewards. He acknowledges that because these sorts of ideas are commonly practiced in their everyday life in their society. “Young Pip has a half-holiday, do as much for Old Orlick.” “What’ll I do with it! What’ll he do with it? I’ll do as much with it as him,” said (p.103). At last, equality is accomplished.

Dickens does not forget to photo the process of women’s education in that society, whenever continuing reading the novel, pieces of evidence admit the truth that British society cared much about women’s learning. In that place, in the moor out of London, there is a woman (a teacher) who takes the burden of teaching the members of her own small local society with limited facilities available –great respect is for that woman– “Mr. Wopsle’s great-aunt, besides keeping this Educational Institution, kept—in the same room—a little general shop” (p.40). Women themselves get aware of their right to education, so that, Mrs. Havisham insists on providing Estella with a good state of education therefore she sends her to France to join schooling there. “Abroad,” said Miss Havisham; “educating for a lady; far out of reach...” (p.106). Additionally, Estella is sent to a woman of “power” to teach her etiquette, and then to introduce her to the aristocratic society of London (p.243). Also, girls who have no parents or at least one of them get their chance of maintaining schooling “...he first knew Miss Clara Barley when she was completing her education at an establishment at Hammersmith (p.343). All in all, feminism gets a great chance at that society therefore Dickens gives it enough space in his novel and so does the researcher in this study.

Folks norms

Through his novel, Dickens shows what Victorians have formed as a belief acting throughout their daily-life activities. Once there is a division between common fans and the uncommon ones in society, naturally, some

ideas could exist. The point here is declared through Joe that they don't look at uncommon as glory or fascinating thing because they believe that those uncommon begin as common, but more than that, common people can do more intelligent things than can uncommon do (p.64). On the other hand, Biddy states it clearly that common people are proud enough of themselves and are not fascinated by the "gentlemanly" groups, more specifically, do not admire them so they think there is no good of that side "Have you never considered that he may be proud?" (p. 135). Furthermore, through "Biddy", Dickens shows that in their normal day-life Britons do (concerning the common ones "labours and workers") believe that women of higher class worth nothing and do no good, so it is not a wise idea for a guy from the common to plunge himself in that unhappy society or to get married to a woman belonging to that class "..... but you know best—she was not worth gaining over." (p.117). Biddy sums it up that such a life produces just tiredness and she seeks an easy happy one for Pip ".... I only want you to do well, and to be comfortable" (p.116). All in all common people think their humble life is better.

Despite that sort of civilization casted throughout that notable awareness of human rights and "feminism" etc., the British society still sticks to traditional social heritage and respects some values and not completely "opened" or free from some social confinements and taboos. For example, when Pip – as a child – asks what is a "Hulk", the answer comes to explain that it is a place for people who committed not nice things (p. 14) which highlights that society has its values, rules, and bind that people should respect and not to go against them, otherwise, they are admired no more or will be got rid of. On the coach, Hereupon (the gentleman) shows his severe regret to sit side by side with such stained guys (the convicts) with uncommendable behaviour till the coachman settles it down "I'll sit next you myself. I'll put'em on the outside of the row...." (p. 208). On the other hand, their high respect for their traditional values makes them decide on what a man should be, do and look like, by inference, should not do or not behave like. Accordingly, Herbert damns Startop's act and makes it clear that this guy was "spoilt" because he was tied much to "women", as a result, he becomes more womanish than too gentlemanly, or more frankly, he comes up to resemble his mother (p. 186).

However, the society takes advanced actions to oppose interacting with shameful things "it was a breach of contract to mix him up with such villainous company...." (p. 208). Another example of refusal appears in Estella's negative description by Herbert "That girl's hard and haughty and capricious to the last degree..." (p. 161). At the same time, the society admires and praises norms as proudness "Oh! there are many kinds of pride," said Biddy (p.135) as well as politeness which is reflected in different situations throughout the novel e.g. "Thankee, Sir," said Joe, "I'll take whichever is most agreeable to yourself." (p.202).

Concerning the unseen life, it is clear that luck, spirits, and supernatural things are part of the daily life of British society at that time. People believe that throwing an old shoes at the back of someone who intends to go to a new place or to start a new thing is needed to help gaining good luck, so, Joe and Biddy do not forget to throw that old one while Pip is leaving to London because they wish him a good life (p.149). What is strange, up to now, British people in some parts of England believe that keeping an old shoe in a home helps in luring witches and spirits. Additionally, Goodbye is an indication of leaving, though Provis believes in spirits, he fears that they may say amen, and then, the leaving becomes true and people departure is forever, comparatively, the good side goes with "good night" which wishing something good and if that "good" becomes true, happiness exits "I don't like Good-by. Say Good Night!" (p.347). Despite keeping some traditions, the society gets rid of some others, but it is not clear if the reason is for matching the global rabid hurry, or what! When Pip tries to shake hands with Mr.

Wemmick, he misunderstands him thinking that “.... It must be out of London fashion...” (p. 159) which gives a sense of shaking hands becomes a behaviour of people of another place, but is not Londoner daily life.

International Relation

Globalization and international affairs are things that connect with technology, development and modernization but, in truth, they are no longer current. The daily life of that nineteenth-century society reflects how tied they are with the international world around them. The first thing to begin with is the international issues, for example, their intake of *feminism* which was a hot global matter at that time. As it is proved, this movement appears in every tip and nip of their daily life even it forces the people to act in certain ways. Regarding the economy, the affection with worldwide is there (in their everyday treaty and speech). The notable evidence is their acquaintance of the “capitalism” which is a global theory that cares about finances and how money should be dealt with in society. This system was started in Europe and then moved to Britain. Though the expression is used here just to mean raising money, at the same time, it unfolds the British perception from the European societies “A capitalist—an Insurer of Ships...” (p.168). The everyday dream of some Britons is about the great chances of starting their “fortune” out of Britain, there in America, as Herbert fancies it (p.250).

As a result of that connection, Britons master wide knowledge, culture, beliefs and foreign traditions. So, they know about East Indies merchandise as well as Arab traditions and folk tales. “.... *pictures of himself conducting Clara Barley to the land of the Arabian Nights, and of me going out to join them (with a caravan of camels, I believe), and of our all going up the Nile and seeing wonders*” (p.380). Furthermore, after they become aware of the advanced development in some countries abroad, some of the rich send their children to study outside Britain, mainly France, because Britons are convinced how high people of that countries are educated and more civilized than them as in the case of Estella “Abroad,” said Miss Havisham; “educating for a lady; far out of reach...” (p.106).

Since the task of this paper is to look at what is there in daily life and what is going on in their streets, homes, and such, the type of society food couldn't lie. Britons' affection with the world around, and throughout their usual interaction with countries as China and Italy, the style of these countries food's vocabularies appear in the British daily life jargon as well “I'd be a match for all noodles....” (p.103). Though the word ‘noodle’ is used with a different meaning in this context still it reflects Britons' importing and perception of foreign traditions.

Additionally, the British society is not completely enclosed itself just on Britons, but it is a cosmopolitan country. Some people who have different religions or from different cultures live the same daily life of the British and interact with them day and night “There was a red-eyed little Jew who came into ...in company with a second little Jew....” (p.152). So, they are not alone, and how they could be isolated from the world around when “foreign” steamers, heading from Britain, sail up and down the sea every day (p.340).

Dickens' messages

It is expected that Dickens as a reformer who uses to speak against what is wrong in the society, and, at the same time, as an actual citizen who experiences the same daily life of the British society, to give some messages. Likewise, avoiding these lessons is not the right idea since they instruct everyday life. So, here are some:

- As the nature of life, absolutely, divisions and differences occur between people in communities, but people should meet together and melt for the benefit of all (p. 205).

- Everything in one's life returns to his own decision and fault not to the others', and all the time, there is a hope to switch to the better (p. 97)
- A man should not stay waiting for things to happen by itself but he should do some efforts to maintain what he wants, so, if someone wants a change he should work towards it, but chances don't take place abruptly (p. 251).
- Dickens' message about the importance of "facts" and nothing other than "facts" (p. 307)
- People who suffer surely feel the feeling of each other and they can give sympathy for each other, so in this way, neglecting boundaries, people who suffer in a certain country can stand the stand of others in another country. After all, people are all brothers and should feel and help each other (p. 8).
- Whatever a person is, there is always a bright thing in him but not all a stone (p. 362).
- Dickens emphasizes that helping others must be done secretly to reassure that some people are "proud" or people should not be harmed by the way of *supporting* everyday life expenses (p. 363).
- A clever reminder that life is short and in a changeable status, and human has nothing to do with it (p. 257)

CONCLUSION

After going into the details of everyday life jotted in the novel, this study results in some points:

The British society at that time was connected to the world around and interacted with the international issues e.g. feminism movement and also it is clear that Britons know well about the developed countries around them and how people do act in these places.

Following his way of stating the concept of reforming, Dickens turns people attention to such wrong things people use to practice in their daily life e.g. negative side of *adoption*.

Though there are some bad things in the society, it has many bright beliefs and deeds e.g. people help each other, care about others' issues, think about their country status and the need to develop it

They think about individuals and their rights as citizens whatever they are e.g. children, women, rich, poor, thieves, straights or not, etc. once they are British.

The study comes out with evidence concerning what Britons of that time do eat, work use, believe, behave and interact in a way that appears real in their everyday life, and that what is the study sets in quest of.

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