

**T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF GRADUATE STUDIES**



**EDUCATION AND DEHUMANIZATION IN DICKENS' *HARD
TIMES AND GREAT EXPECTATIONS***

MASTER'S THESIS

Sanel BIBEROVIC

**Department of English Language and Literature
English Language and Literature Program**

JULY, 2023

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JULY, 2023

ONAY FORMU

DECLARATION

I hereby declare with respect that the study “Education and Dehumanization in Dickens’ *Hard Times* and *Great Expectations*”, which I submitted as a Master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the Project phase to the conclusion of the thesis and that the works I have benefited are from those shown in the References. (07/08/2023)

FOREWORD

This thesis was inspired by all the courses and classes that I have taken during my master's program of English Language and Literature Department at Istanbul Aydin University. Therefore, I want to thank the academic staff and every professor whose courses I have attended in the past two years. It is their professionalism, enthusiasm, and teaching methods that expanded my horizons and views on literature.

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July 2023

Sanel BIBEROVIC

EDUCATION AND DEHUMANIZATION IN DICKENS' *HARD TIMES* AND *GREAT EXPECTATIONS*

ABSTRACT

Referring to Charles Dickens' *Hard Times* and *Great Expectations*, this research examines education as a tool for dehumanization during the Victorian Period. The rapid industrialization and rise of capitalism changed the lives of the English people forever as they got introduced to a new hegemony based upon materialistic and utilitarian aspirations. Science and technology replaced tradition and religious beliefs leading people into the new world based upon facts and capital, the world that does not recognize emotions, feelings, creativity, imagination nor any other human trait. Just like any other ruling hegemony, the new Victorian hegemony needed institutions to work in its favor in order to keep the discourse in power. It turns out that the education system of the Victorian era was one of the most effective mechanisms when it comes to guiding people and shaping their thoughts according to the rules and norms of the industrial and capitalistic power under which there was no place for humanity. Both *Hard Times* and *Great Expectations* offer a glimpse into the Victorian education system which turns out to be a well-constructed structure for dehumanization of students.

Relying upon theories such as Max Weber's rationalization, Marxism, and Louis Althusser's *Ideology and Ideological State Apparatuses*, this research examines and blends the characters from *Hard Times* such as Gradgrind, both his children and his students Louisa and Tom with the character of Pip from *Great Expectations* in order to prove that their educational journey is just a ladder towards dehumanization. Referring to various articles, books, historical events and Charles Dicken's life itself, this research argues that no matter the life circumstances nor the class status, every student is exploited by the education system that has for the aim to produce only submissive individuals as

they end up deprived of humanity for the benefits of the ruling hegemony.

Keywords: dehumanization, education, hegemony, industrialization, capitalism, humanity

DİCKENS'İN *ZOR ZAMANLAR* VE *BÜYÜK UMUTLAR*'DAKI EĞİTİM VE İNSANDIŞILAŞTIRMA

ÖZET

Bu araştırma, Charles Dickens'ın *Zor Zamanlar* ve *Büyük Umutlar* adlı kitaplarında eğitim ve insandışılaştırmaya verilen öneme odaklanmaktadır. Viktorya Dönemi'nde hızlı sanayileşme ve kapitalizmin yükselişi, İngiliz halkının hayatını kökten deęiştirmiştir. Bu dönemde, materyalist ve faydacı amaçlara dayalı yeni bir hegemonya ortaya çıkmıştır. Bilim ve teknoloji, geleneksel değerlerin ve dini inançların yerine geçerek insanları duygulardan, yaratıcılıktan ve hayal gücünden yoksun bir dünyaya sürüklemiştir. Yeni Viktorya dönemi hegemonyası, diğer hegemonyalar gibi, söylemini sürdürmek için kurumların desteğine ihtiyaç duymuştur. Viktorya dönemi eğitim sistemi, endüstriyel ve kapitalist gücün kurallarına göre insanları yönlendirmek ve düşüncelerini şekillendirmek amacıyla en etkili mekanizmalardan biri olmuştur. Hem *Zor Zamanlar* hem de *Büyük Umutlar*, öğrencilerin insanlıktan çıkarılması için kurgulanmış bir eğitim sisteminin etkilerini göstermektedir.

Bu araştırma, Max Weber'in rasyonalizasyon teorisi, Marksizm ve Louis Althusser'in *İdeoloji ve Devletin İdeolojik Aygıtları* gibi teorilere dayanarak, Charles Dickens'ın *Zor Zamanlar* eserindeki karakterler olan Gradgrind, Louisa ve Tom gibi çocuklar ile *Büyük Umutlar*'daki Pip karakterini birleştirerek inceliyor. Bu araştırma, çeşitli makalelere, kitaplara, tarihi olaylara ve Charles Dickens'ın yaşamına atıfta bulunarak, eğitim sisteminin, yaşam koşullarından ve sınıf durumundan bağımsız olarak, her öğrencinin insanlıktan mahrum bırakıldığı ve egemen hegemonya tarafından sömürüldüğü bir sistem olduğunu tartışıyor. Bu sistem, öğrencileri sadece itaatkar bireyler yetiştirmeyi amaçlamaktadır.

Anahtar Kelimeler: insandıřılařtırma, eđitim, hegemonya, sanayileřme, kapitalizm, insanlık

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ABBREVIATIONS

RSA : Repressive State Apparatuses

ISA : Ideological State Apparatuses

I. INTRODUCTION

In order to stay in control, a hegemony imposes discourses that are reflected through politics, culture, societal norms or education. During the Victorian period, education seemed to function perfectly on the surface, as a great number of schools were opened. However, even this educational outburst was followed by deficiencies such as the corruption by the ruling authorities that used education in order to control, brainwash and dehumanize students. Dehumanization can be understood as the removal of the humanness. This removal is reflected in stripping off people their typically human characteristics, and they become observed as aloof and passive – as obsolete objects that lack individuality, warmth, kindness and efficiency. People separated from their specifically human attributes are recognized as subhuman beings without language, unable of reflection and purified emotions, drained of imagination and intelligence, without knowledge, culture, diligence, or self-control (Levingston Smith, 2011: 93). In many schools, especially the public ones, the students were deprived of emotions and imagination, so that in their working lives, they would completely commit themselves to the economic gain of the Industrial Revolution and those controlling it. On the contrary, they would end up in poverty, or in the service of the discourse, totally alienated from their own being. Majority of the students were expected to become a submissive mass in the future. Zelda F. Gamson (1966: 50) gives example of the Hawthorn school system that directed itself to the students as a mass, liable to their parental institution and cultural assumptions in which they were raised. Gamson criticizes the education system and suspects its validity and aim. The problematic issue of education in the Victorian period can be observed in many works written in this challenging period, especially in the works of Charles Dickens. Beside reflecting various social problems under the Victorian hegemony such as poverty, crime, or corruption, Dickens also drags the topic of the questionable status of schools throughout many pages of his works. Yet, unlike the mentioned social problems and themes that reflect them, the issue of education in Dickens'

works seems to be neglected. Therefore, this research argues that education is a hegemonic tool for dehumanization of the people during the Victorian Period, and how it is embedded in Charles Dickens' *Hard Times* and *Great Expectations*.

Relying upon the theory of rationalization by Max Weber, Karl Marx's theory and Louis Althusser's theory of ideological state apparatuses, this thesis explores how *Hard Times* and *Great Expectations* challenge and expose the misuse of the corrupted education system of the Victorians. After examining many texts, essays, and articles published about dehumanization and how it reflected upon people, this research claims that the concept of dehumanization lays in the hierarchy of every society. It is the upper and middle class that display the discourse over the lower class, taking their rights to be human. Therefore, there is agreement with Esmeir (2006: 154) who says that people's freedom and rights are violated the moment they are classified and treated as less human. When a person's status is deprived and manifested through the misdemeanor of his or her rights, then their humanity is at stake, and they get to become dehumanized. One of the most powerful tools of every discourse is education and the way it is delivered in order to keep a certain group of people submitted to the will of the dominant ones. Thus, Shea (2017: 71) states that a discourse, when in power, often aims to display an ideology that dehumanizes schools in order to codify institutional power. In addition to these statements, there is genuine belief that both *Hard Times* and *Great Expectations* represent two very promising works when it comes to analyzing the effects of dehumanization through the means of education and how it serves to the capitalistic ideology that is highly present in both of these works. However, if one wants to understand the dehumanizing effect of the Victorian education system and its schools, first they need to look at the history of the Victorian age in general, and the development of education under it.

When observed from the perspective of history, the Victorian era is considered to be one of the most prosperous and most successful periods of the British Empire. It is a period that is marked with industrialization that brought great changes and shifts which conducted the British society towards new life standards in terms of politics, economy and culture. The impacts that the Victorian period made on British society, and the occasions it brought, are to be observed through the conclusions of a late Victorian named Walter Besant who noted that this period completely transformed "the mind and habits of the

ordinary Englishman” (Greenblatt, 2018: 4). Considering all the power and wealth that Britain gained during the Victorian period, as well as the improvements and developments in science, transport and technology, it is no surprise that the individuals got influenced by such adjustments which changed the episteme they lived in. As a general trend, when social and political changes happen in a community, a state, or an empire, the norms, rules, institutions, and processes of the established system are altered. There is no doubt that education plays a quite prominent part in any system and any epoch as it played in the Victorian era. The impact of the aforementioned developments on schools in particular, and the education system in general was immense. Therefore, education influenced the lives of the citizens and their perception of life.

The education system and schools were highly influenced by all the rapid changes and conversions of the Victorian society. As a matter of fact, education was transformed side by side with all other segments growing and reaching for new establishments. The growth of various types of education, such as elementary, secondary and higher, is one of the absolutely remarkable aspects of the Victorian era. The system of elementary education turned out to be the most adequate one during the development and transformation of the Victorian schools, because it allowed the majority of children to be educated, no matter which class they belonged to, which was not the case before “The transformations were driven largely by the changes associated with the Industrial Revolution - growth in population, migration to the cities, democratization, and an increasing need for educated professionals, particularly in the sciences and engineering” (Greenblatt, 2018: 714). Yet, even when the schools became approachable and compulsory for everyone, not every child had the same access to education, and that is the issue that mirrored one out of many inequalities between the classes under the Victorian sky.

Since it was a society divided in classes, the Victorians, especially those belonging to the upper and middle class, did not favor equal and easy approachable education for everyone; therefore, there was an idea that children from poor families should receive a Christian education for which they were supported by various churches and their members who thought that the new education system might threaten the existence of the church and its teachings (Greenblatt, 2018: 714). In order to strengthen the authority, the upper and middle classes needed a generation of children who would be submissive and tractable,

and the best way to achieve that was through constructed and systematically organized education, or various religious institutions that would educate children from lower-class families in the sense of brainwashing them, and keeping them at the bottom of society. Many English upper and middle classes rooted for a clerically governed education for the lower classes, mostly limited to moral and religious guidance with a bit of reading and writing. An education that is controlled by religion would embolden acceptance of “God-given” social distinctions and obedience to the superiors (Stephens, 1998: 12). Hence, everyone is supposed to have a certain role in the society by order of the upper class, and it turns out that education is a very effective construction for assigning these roles and instructions. Even this kind of schooling oppression, governed by the Church, was meant strictly for male students, while girls were not given the right to have them same education as boys which again proves how the education system was also included in the gender oppression which is yet another form of dehumanization. For example, The Taunton Commission saw female education as a “general deficiency”, and as an answer to this statement, a National Union for Improvement of the Education of Women of all Classes was founded in 1871 in order to support the schooling of all the girls that came from middle, or upper classes. This struggle led towards the establishment of the Girls’ Public Day School Company with the intention of forming an alliance of academic high schools that turned out to be successful since thirty-seven institutions were active by 1905 (Greenblatt, 2018: 716). In a country ruled by the upper class that relied upon patriarchal values and male domination, it was quite a challenge for majority of women to fight for their place in the world of education, and even if they achieved it, it was still constructed and ruled by the patriarchy that chose one class over another even for their female population. The education system is meant to guide students to their very constructed reality. “During the course of interactions with objects, people, or events, the individual constructs a reality of them. The object, for example, is defined mentally. This mental construction then guides subsequent actions with that object or event” (Sigel, Cocking, 1977: 16-17). Those children who were sent to public schools were just mentally prepared for the harsh reality of their lives in which they would become workers in factories, since they had no choice, and since they were told so. Greenblatt (2018: 714) states that some teachers taught the students that it was their “destiny” to remain in the low class. As for

the children coming from high-class, they were educated privately in strict discipline and order, and that was the way of having them prepared to succeed their parents, and be in charge of the high-class that will remain in power over the low and working-class people who used to be educated in public, ragged schools. The private education meant having a governess, or a private tutor who educated children in their homes, and who focused on subjects that the children's parents chose and found as the most useful for their high-class lives. Thus, "Victorian education manifests marked class stratification". It is the education system of the Victorian period that directed students to which class they would belong to later in their lives. Quality education, established upon solid literacy and non-violent environments, belonged to the high-class students. On the other hand, inadequate education led children towards streets and factories owned by the upper-class who possessed the education system in order to keep certain groups of people poorly educated, so that they could be used only as labor that would bring benefits to the industrial ruling class by constantly contributing to the economic gain. Depriving students of thoughts and ideas about a proper, normal life, only because they came from poor families, is dehumanizing. On the other hand, leading the high-class students into the lifestyle of their parents, and educating them by the rules of the hegemony, also sparked dehumanization, because even the wealthy children did not have any right on different thoughts beside the ones preferred by their families. Even though the children belonged to different classes and were educated according to their families' social status, they all had one thing in common, and that was growing under the hegemony based upon the industrial discourse which relied on science, materialism, capitalism and labour. Therefore, all these elements were present in every aspect of the Victorian society, especially in education, and every lower-class student was, more or less, affected by them.

Industrialization took a great part in the construction of the Victorian school system. The industrial cities witnessed an increased stress on technical and scientific education that sparked the foundation of the Mathematical and Commercial School first opened in Leeds in 1845 (Greenblatt, 2018: 715). With the arrival of new schools, the landscape of education also changed. New classes were being introduced according to the rise of science and technology due to the industrial expansion. The new classes offered a number of subjects and lessons such as mathematics, physical science, algebra which introduced

the students to the new era established upon mechanism, science and industrialization. However, even with the establishment of these schools and new classes, the approach towards science was still limited in the beginning. For example, until 1875, science was taught only in sixty-three schools among 128 Public and grammar schools. Out of 9000 boys, around 2500 of them focused on the study of science, and even they were not totally committed to it. The ruling system controlled the Public Schools which did not find science as a useful subject, so instead of it, they worked on training the mind and building the character of the ruling elite, preparing them for leadership in the government, society, economics, as well as the military and civil services, including the Church (Stephens, 1998: 127). This might show how education was misused and adjusted according to the will of those in power, which in this case was the upper class. Instead of civilizing the students, the institutions concentrated on turning them into the rulers that would continue the legacy of the ruling class by submitting the rest of the society to their need and wants. Anyhow, as industrialization grew rapidly, the studies of science and technology became more present in the education system of the Victorians. In the 1880s, higher grade and secondary schools were established and built upon programs focusing on scientific and technical subjects (Stephens, 1998: 127). Even though the introduction of science and technology in schools opened a new perspective for the students, it also undermined the values and norms that were directly linked with humanity itself during the Victorian age. On the other hand, only those students coming from high and middle classes had the chance to be submitted to the new mathematical and scientific schools, the rest had to cope with alternatives such as Sunday, Evening or Factory schools. These kinds of schools offered part-time education that was not of a high quality, yet it was affordable for the children coming from the low-class families. Providing part-time education also increased the opportunities for child labor that multiplied day by day since more and more children turned into cheap labor that was needed in various factories (Stephens, 1998: 57). Even if they had space for education, many children were forced into labor due to very difficult life conditions they lived in. So, attending part time education basically pushed them into the working life from a very young age, because if they were not in school beside their desks, they had to be beside heavy and large machines in the factories. The fact that they did not have to attend the schools for a whole day diminished the significance of education

in their eyes, because at the end of the day it was the money, they worked for that put food on their table, not the part-time education from the alternative schools. Therefore, many children ended up being labor in very harsh and inhumane conditions thanks to the system of these mediocre institutions also known as “dame schools”. All these institutions such as Factory, Evening, and Sunday schools, focused very little on science and technology that needed to be explored in order to carry on the expansion of industrialization. Thus, they could not offer too much of knowledge to the students, since the focus was mostly on reading and writing, so that the students would not end up being illiterate (Stephens, 1998: 57). The students were left deprived of elevated knowledge, they could not end up nowhere near the high or middle class. Their fate was related to their insufficient education that basically took away the right of choice from them. All they could be was labor. Later on, the status of the public school was supposed to change for the better; however, the poor students were still excluded and denied the possibility to attend them in large numbers. Once again, they were deprived of the right to education which is another sparkle of dehumanization.

According to Greenblatt (2018: 715), public schools had a weak reputation in the beginning of the nineteenth century due to the attending of great numbers of students coming from low classes. Yet, that started changing as wealthy families started to back up these institutions, and turned them into boarding schools for boys coming from powerful and rich families. The attributes of these public schools were best enshrined in Thomas Hughes’ *Tom Brown’s School Days* published in 1857. The schools were based upon the attempt of raising intellectual abilities of the students, as well as working on their gentlemanly manners, but foremost educating them on the principle of religion and high morals. The focus of the academic study was mostly directed towards the classics of Greek and Latin Literature. This shift of the public schools proves how the upper class of the Victorian Era was present in every segment of the Victorian society, and what kind of power it had over the rest of the classes. John R. Reed (1998: 73), claims that even though the Victorians tried turning the public schools in exemplary institutions, it did not play out well, because even the schools under their patronage were marked with indifferent and callous education. This is why Charles Dickens and many authors such as Frederick Maryyat, Edward Bulwer-Lytton, William Harrison Ainsworth, did not sympathize with

public schools in their stories in which children are protagonists who are not associated with the traditional education of the public schools. Rather, children are shown as exposed innocent beings who are much closer to heaven than adults, because they are thrown in an evil world in which constructed education played an important role in promoting the discourse. All these authors witnessed a period in which children were abused by the system of the public schools in which they were directed and brainwashed in order to serve and accept the narrative of the upper class, whether they came from elite, or poor families. How children were exposed to the brainwashing mechanism of the Victorian hegemony is described by Fiona McCulloch who, after analyzing various Victorian novels such as *A Child's Garden of Verses*, *The Jungle Book*, and *The Turn of The Screw*, says that "Childhood, that slippery hegemonic customer, is often contradictorily defined and is certainly impossible to pin down. From the cherubic wings of innocence to the sinful horns of corruption, childhood is dependent upon ideological perception and its discursive positioning" (McCulloch, 2013: 346). According to McCulloch statement, it is clear that majority of the students did not have any right to think differently, or to question the norms and values around them, therefore their education was controlled as much as their lives. No matter of its attempt, education in the Victorian period seemed to remain closer to dehumanization than emancipation according to all the mentioned statements and examples from the previous pages.

Besides public schools there were also other types of schools such as grammar schools, thus they did not turn to work out well for majority of the students, since they were also a part of the Victorian hegemonic construction. Grammar schools were closer to secondary education. There were around 830 grammar schools operating at the time, and they were meant for advanced students coming from middle-class families (Greenblatt, 2018: 715). However, grammar schools focused only on language, not leaving space or possibilities for students to learn anything else; therefore, they reduced the creativity and learning potential of the students due to the limitations that were based only upon the language and grammar. The structure of the grammar schools turned out to be dehumanizing for most of the students since their learning abilities were restrained by the language, and they did not have approach to any other subjects and topics that would emancipate them, or broaden their horizons. Even so, grammar schools were quite pricey,

since they taught languages grammatically, and they charged fees that mostly middle-class people could afford. They also provided free education for a certain number of students who had learning potential, but not enough money to pay for their education. Yet, those who could not manage it were left in a dire state of being sent to public schools as it was decided by a governmental inquiry in 1868 (Greenblatt, 2018: 715). Everything in the Victorian era revolved around the financial and class statuses that turned out to be the most decisive factors of one's education and future, even if that education was dehumanizing and restraining. Therefore, it is not a surprise why the question of education is present in many Dickens's works.

Generally speaking, Charles Dickens (1812-1870) is considered to be the greatest writer of the Victorian period. It is not easy for a writer to earn the title of the greatest in a period which gave birth to many great writers such as George Eliot, Thomas Hardy, Emily Bronte, and many others. Yet, Dickens is the most prominent Victorian writer according to many critics. This definitely has to do with the life Dickens lived. Being a person who experienced both sides of life in the Victorian society, makes him credible enough. From a boy who had to change schools until he could not continue with education due to hard life conditions, and who had to work in factories from a very young age in order to support himself, to one of the most valuable writers whose literature is still being studied, Dickens remains a very trustworthy witness of the Victorian age. His reputation was so high that one nonconformist preacher claimed, "There have been at work among us three great social agencies: the London City Mission; the novels of Mr. Dickens; the cholera" (Young, 1977: 69). Just like anyone else who comes from a working-class family, Dickens and his decisions and choices were influenced by the chances that came out of circumstances dictated by the great changes in society, as well as the actions of the upper class. This harsh experience had a deep impact on Dickens, growing his later affection for social reform. "He later addressed many of the issues about which he felt strongly – such as the appalling conditions endured by prisoners, the misery of the poor and homeless, and the plight of London's prostitutes – in his most closely autobiographical novel, *David Copperfield* (1850)" (Dk, 2018: 88). Dickens' works, affected by the era, became one of the most reflective mirrors of the Victorian society and everything that society was built on including the turbulent life on the streets of London. His depiction of

real harsh lives under industrialization is so profound that there is even a term known as “Dickensian”. This term is now “often used to describe the insanitary, smog-filled streets inhabited by London’s poor.” (Dk, 2018: 86). Spending time on the streets of London and hanging around in various social circles had Dickens gain knowledge of the legal system. Even though it was known as legal, it was a system that, “shamelessly punished the poor and protected the rich.” Therefore, he mercilessly satirized this system, and its inhumanity, in his three works: *Nicholas Nickleby* (1839), *Dombey and Son* (1848), and *Bleak House* (1853) (Dk, 2018, p. 88). All of his works, Dickens wrote and produced during the reign of the queen Victoria, focusing on the themes regarding general aspects such as industrialization, economy, and class distinction, along with the themes that are more of personal aspects like child labor and education system. Special attention is given exactly to the education system, and Dickens uses the theme of education almost in every of his novels.

Dickens saw his literature as a mission that was supposed to help the youngsters open their eyes about the education system and its misuse. Throughout his writing career he held strongly to believe in the power of imaginative literature to embolden healthful mental habits in young readers who grew up in an age dominated by industrial and manufacturing interests. The threats and rules new educational laws posed only motivated his mission as a writer even more (Paroissien, 2004: 260-261). According to the given statement, it is clear that Dickens believed the schools to be nothing else but chambers that serve to brainwash students in the name of the ruling power that has for the aim to have as many obedient individuals as possible, so that they can work for the authority and its interests. This is what he mostly portrays in his novels when it comes to education, and beside his fiction, he himself had lots of disputes with many schools back in the time. For Example, after visiting the Ragged School in Field Lane, Dickens wrote a paper for the *Edinburgh Review* in which he would speak up against any school that was based completely upon the doctrine of the Established Church. In one of his letters to Kay-Shuttleworth who was a very prominent education reformist of the period, Dickens wrote about his wish to try an experimental system, starting up Normal Ragged School, he would establish a system based upon a curriculum constructed to please and encourage students, so that they could have hope, and not be abused to death and misdirected by the staged

discourses (Parroisien, 2004: 265-266). Dickens refers to the establishments of the upper class and the Church as “staged discourses”, because he was aware of their ambitions and aims which were set upon mass control, and schools were fertile soil for the production of numbers of generations meant to be subordinated to the well-being of the ruling power. This is why Dickens mentions education in his works, and this is why he tells readers about the potentials of education to be much more downgrading instead of enlightening. For example, in *Nicholas Nickleby*, Dickens brings out the question of education by referring to the schoolmasters and their relationship with the students.

Nicholas Nickleby sparked a lot of talking among the society that criticized the way book represented the conditions in Yorkshire schools, and the treatment of children in them. However, Dickens remained firm in his statements about certain schools, and claims in the preface of the book that his portrayal of the school in *Nicholas Nickleby* is a sour reality that many children faced in Yorkshire schools.

These Yorkshire schoolmasters were the lowest and most rotten in the whole ladder. Traders in various indifferences, or imbecilities of parents, and the helplessness of children; ignorant, brutal men to whom considerate persons would have hesitated to entrust the boarding of a horse or dog; they formed the worthy cornerstone of a structure, which for absurdity and magnificent high-minded laissez-faire neglect has rarely been exceeded in this World (Dickens, 1861: 12).

Having described the schoolmasters in the way Dickens describes them in the lines above, makes it hard to believe that those were normal conditions for a school where students were supposed to learn new things, educate and maintain good manners. With this kind of teachers, the students would just enlarge fear, sadness, and submissiveness, traits that have nothing to do with humanity and education. What Dickens claims about the schoolmasters of Yorkshire schools definitely disturbed the community he lived in, but that is the influence Dickens had on the society. He had a bigger impact on public opinion than any article or work in the press could have, and that is confirmed by the reaction to his description of *Nickleby's* Yorkshire schools. Yet, his ideas are also inspired by his own experience of visiting and working for different types of educational institutions (De Stasio, 2010: 266). By portraying the condition of the school, Dickens actually asks if schools are really a source of cultivation, or a source of dehumanization.

Another work in which Dickens pays attention to the concept of education is *Dombey and Son* that was published in 1848. Dickens mentions so-called “forcing school” of Doctor Blimber. This work focuses on industrialization as one of the most important movements that marked the Victorian Era. Dombey sends his six years old son Paul to Doctor Blimber’s school in order to teach and prepare him for the business that is to come, and how the boy will inherit his father who is an owner of a shipping firm, and who dreams of having his son succeed him and keep the dynasty alive for generations to come. Since the book revolves around industrialization, Dickens points out an education system that is a product of the discourse created by the industrial thought.

In fact, Doctor Blimber’s establishment was a great hot-house, in which there was a forcing apparatus incessantly at work. All the boys blew before their time. Mental green-peas were produced at Christmas, and intellectual asparagus all the year round. Mathematical gooseberries (very sour ones too) were common at untimely seasons, and from mere sprouts of bushes, under Doctor Blimber’s cultivation (Dickens, 1892: 157).

Doctor Blimber’s education is forcing, therefore there is no choice for students. They are sent to learn only the things that go hand in hand with the ideas of industrialization that are strictly based upon reason. Dickens broadens the purview of the theme regarding the sins of the fathers by taking it to the institutions of education. Dickens himself criticizes the world of *Dombey and Son* by its gain and fruits, by what it does to children who are referred to as simple plants, both in the home and at school. One of the most mordant criticisms of that world is that it is the world which disables and wounds, and even devastates its children. It is a ‘foetid bed’ which creates a frightening child who does not have enough strength to withstand the pressure of the forcing system (Carlisle, 1971: 150-151). It is the forcing system that takes away children’s touch with humanity, leaving them completely dehumanized and alienated for the sake of a pragmatic good.

Since industrialization was based upon strict materialism, there was no room left for any subject or lectures that would give importance to the value of literature and poetry which always remained a strong pillar of the temple of humanity. The reformation and democratization brought by the industrial developments effected the society in terms of substituting benevolence for money. As it was mentioned on the previous pages of this paper, the change in education had everything to do with the changes in society and will of the upper class. As the Victorian society became more industrialized, it also became more democratic which also affected the schools. Therefore, Good (1947: 150), claims

that democratization of schools meant elimination of the monastic schools and their influence from daily lives of common people. Many of these schools were formed in the period of the Renaissance, and they were based upon the classical tradition of learning, yet most of the institutions were taken by rich businessmen and turned into various types of public schools with programs inspired by the policy related to the scheme of gaining wealth and capital. Dickens was very aware of the changes in the society he lived in, the effect they had on the everyday life of common people, as well as the role they played in the education system of the Victorians. Therefore, he portrays this reality through various dialogs and descriptions in his very challenging *Nicholas Nickleby* and *Dombey and Son* that may be considered as very essential works when it comes to the portrayal of the Victorian education and its impact on people's lives in the period. Yet, when it comes to *Hard Times* and *Great Expectations*, I may say that these two works are the echo of the education system in the Victorian period, and all its flaws and defects that led towards dehumanization of students as this research will argue throughout three chapters.

Both works come from the period of a great industrial expansion that did only change the lives of the Victorians, but the flow of the world order as well. During industrialization, science became more frequent and present in people's daily lives, as well as the awareness about wealth and capital. The presence of science meant the presence of reason and rational thought, while the presence of industrial growth meant the growth of capitalism. Thus, in the first chapter, this research focuses on Weber's rationalization, and talk about its contribution to dehumanization in both *Hard Times* and *Great Expectations*. From *Hard Times*, I will examine the characters of Thomas Gradgrind, his children and students in the light of rationalization and how it is interpreted through Gradgrind's actions and way of thinking. Being known as a man of reason who relies upon rationalism and scientifically-proved facts, he also tends to educate his children in the same way. Besides, he monitors a school known as Mr. M'Choakumchild's school, in order to spread the laws of the philosophy he believes in. "Law is taught in special schools, where the emphasis is placed on legal theory and 'science', that is, where legal phenomena are given rational and systematic treatment" (Weber, 1969: 784-85). Gradgrind wants his children and other students to break away from imagination and depend only on reason. This is referred to as rationalization. Weber (1946: 51) argues that rationalization is an expanding

tendency in all fields of life that tends to replace the esoteric with the logical, the subjective with the objective, and the sentimental with the scientific. It is about a new modern world in which factors such as religion and tradition play a minor role. The exclusion of these factors from the society and emphasis on their insignificance is what Weber recognizes as disenchantment. For him, disenchantment is when intellectualism overcomes creed, superstition, and believing in magic. It is the condition in which the concept of supernatural does not have any importance (Weber, 1946: 351). It is a condition in which reason is the key to all life. Also known as de-mystification, or as spell-breaking, disenchantment is important for instrumental rationality in order to carry out human conduct, because it is necessary for the world to become a known quantity without any mysterious, imaginative or esoteric aspects (Giglioli, 2013: 184-185). Based on what Giglioli claims, I will argue that what Weber defines as disenchantment is to be observed in the actions of Gradgrind who wants his students disillusioned and totally focused on reality for the sake of self-interest and economic benefits. I think that the way that Gradgrind wants his students to be disillusioned is dehumanizing, because he constantly tries to impose them a certain way of thinking. He does not give them any right to think, or use their imagination, therefore, by rationalizing them, he denies their right to be human beings that are capable of thinking and questioning. The same is to be argued in *Great Expectations*, and how all the rationalization affects Pip and all those around him. Throughout his schooling he is educated to look for self-improvement and exploration of ideas while neglecting his emotions and personality in order to become a “disenchanted gentleman” who only relies upon reason and worries how to gain fortune and become a wealthy person. He is instructed to follow the capitalistic pattern, and accept capitalism as the main authority in his life. Therefore, this type of education is to be observed in Weber’s statements once again. According to Weber (1946: 243), the aim of rationalized education is reflected in the quality of one’s life which was considered as cultivated rather than a specific exercise for expertness. A cultivated personality shaped the educational ideal, which was marked by the structure based upon domination, and by the social criteria for becoming a part of the ruling system. Pip is shaped to be a cultivated gentleman, to lead business, and follow all the norms and rules of the capitalist hegemony while achieving his dreams, and he achieves them at a certain point, but loses himself as a human being.

Both, Gradgrind as a teacher and a father, and Pip as a student, are indulged into the world of reason for which they believe is the only way for reaching rich life, yet they both pay the price of dehumanization as this chapter will argue.

In the second chapter, this research focuses on education and dehumanization under the scope of Marxism. The Marxist theory is very open when it comes to criticizing the concept of hegemony. Raymond Williams (1977: 108-109), argues that “the concept of ‘hegemony’ goes beyond ‘ideology’. What is decisive is not only the conscious system of ideas and beliefs, but the whole lived social process as practically organized by specific and dominant meanings and values”. One of the most effective ways of imposing certain values and ideas is through the system of education. Values, beliefs and behaviors are seen to be altered and reproduced, bringing the individual in touch with the monetary needs of the capitalist system and the wage-labor (Dawson, 1982: 152). This is pretty much clear in *Hard Times*, since Gradgrind uses education in order to control the students and point them towards the future that will lead many people in oppression and servility of the utilitarian dominant class. The same goes for the students of low, and middle-class schools in *Great Expectations* where students will serve in favor of the dominant hegemony in order to advocate the cultural and economic traits of the capitalist society. On the other hand, Pip is also educated under the rules of the hegemony that wants one group of people misled by material goods, thinking to be highly educated gentlemen until their essence is lost. This is why it is believed that the concept of educational hegemony is stronger than any other, because it deals with the personality, consciousness, and efforts of human beings (Dawson, 1982; Maynes; 1983). Education becomes the most effective tool of hegemony. “It is a whole body of practices and expectations, over the whole of living; our senses and assignments of energy, our shaping perceptions of ourselves and our world” (Williams, 1977: 110). Gradgrind is a part of the dominant discourse and accordingly he works on submitting the following generations to the will of the hegemony. Nevertheless, Pip is dehumanized through the tutoring of Matthew Pocket, as he yearns for a luxurious life in London. He carelessly spends money on material goods, and gets into debts without even considering the consequences. He becomes totally dehumanized in the process of education that brings him nothing, but loneliness and misery. Yet, it is the rule of the hegemony that wants people divided between those who spend life in labor,

and those who live recklessly, both sides dehumanized in their own ways. Therefore, drawing upon Marxism, in this chapter this paper will examine Dicken's portrayal of Gradgrind, his impact on his students and children on one hand, and Pip on the other hand, their life under a hegemony and its education system that becomes just another path towards dehumanization.

In the third chapter, the focus is on education as an effective tool of hegemony used for the purpose of the discourse. Therefore, Louis Althusser's concept of ideological state apparatus is to be observed. For Althusser (2014: 239), "The state apparatus, which defines the state as a force of repressive execution and intervention 'in the interests of the ruling classes' in the class struggle conducted by the bourgeoisie and its allies against the proletariat, is quite certainly the state, and quite certainly defines its basic 'function'". Thomas Gradgrind reflects this definition as he wants his students to be submissive and obedient. Hence, the best way to achieve his goal is through educating them which leads us to what Althusser states as the educational apparatus. It is the educational apparatus that is the most powerful one when it comes to demonstrating the installed dominance of the bourgeoisie (Althusser, 2014: 250). This statement is exactly what Gradgrind is aware of, therefore he takes advantage over the children and their vulnerability. Schools provide knowledge in order to ensure the power of the ruling ideology, its practice, and subjection to it for the sake of exploitation and repression (Althusser, 2014: 236). The aim of Gradgrind as well as the ideology of the period is to have future generations exploiting or being exploited, so that they can keep the hegemony in power, totally dehumanized and alienated from themselves. It is the hegemony that functions within the state apparatuses through an establishment of how ideology operates in order to preserve the state power (Margulies, 2018: 184). Gradgrind and his actions speak on the behalf of the hegemony supported by the machinery of the Industrial Revolution. One of the most effective ways to deploy dehumanization is through education, and Gradgrind is very well aware of that, because nobody must question the authority of schools. The same is to be argued about Mr. Wopsle's great-aunt's evening school in *Great Expectations*. These are the schools where poor children are submitted and they are not even taken care of. They are not educated, and most of them end up as labor sooner or later. The same happens in middle-class schools for which parents pay some money, yet their children do not get quality

education. This is the act of the hegemony that wants only rich students to be educated while the rest will become exploited workers, since they cannot not receive any knowledge, nor be sophisticated. Both works prove the presence of Althusser's state apparatus, and its impact on education that turns into dehumanization towards the end of both stories as this chapter will prove.

Since both works consider education in the Victorian era, and how it reflects on the lives of students and society in general, there is notice that education was strictly based upon reason and rationalism due to the changes in society that were highly sparkled by the economic, scientific and utilitarian shifts. Therefore, the matter of education in both *Hard Times* and *Great Expectations* is to be analyzed under the scope of the theory of rationalization by Max Weber, and its relation to dehumanization on one hand. On the other hand, these two works reflect a period in which a certain hegemonic discourse dominated the lives, norms, and institutions of the Victorians, that opens the door for Karl Marx's theory, as well as Althusser's theory which are to be applied in analyzing the education system as a tool of a hegemony in the service of capitalism and industrialization that put the human being at the very low ladder of the society, in other words, that dehumanized the man. Therefore, *Hard Times* and *Great Expectations* have the capacity to turn into very prominent works when it comes to understanding the education period of the Victorians, and how it developed under all the social, political, and economic changes just to be a medium for dehumanization no matter the students' class or family background.

II. CHAPTER I

A. Max Weber and Rationalization

Max Weber is known as one of the most prominent theorists of the twentieth century. Alongside Karl Marx and Emil Durkheim, Weber is considered to be a founding father of modern social science. His views and theories made him a directly responsible individual when it comes to the development of new academic area known as sociology. Weber's contributions are also reflected in law, politics, economics and religious subjects and matters. He is familiar for his thesis known as the 'Protestant Ethic Thesis', on which he elaborated by merging his studies regarding sociology of economy, and sociology of religion in his work *The Protestant Ethic and the Spirit of Capitalism*, first time published in 1905. Weber uses this thesis in order to indicate the significance of cultural impact installed in a certain system of beliefs as compelling elements of capitalism and its rise. Even though Weber is well known for his thesis regarding Protestant ethic, his main intellectual interest and contribution were mirrored in his theory of rationalization through which he analyses the supremacy of the western world in contemporary times based on modernity and newness. Weber (2004: 30), in his work *The Vocation Lectures*, states that "our age is characterized by rationalization and intellectualization, and above all, by disenchantment of the world". According to this statement, it can be said that Weber introduced humankind to the new world that tends to be established upon the aspect of rationality rather than the aspect of traditions and beliefs.

Rationalization is an extensive term, since Weber includes it in every aspect of life and society. Yet, the most general definition of the concept of rationalization presents it as the substitution of customs and values that come from the culture of a society, and emotions as a factor for behaviour in everyday life with approach that is based on rational

thinking. It is an action that replaces the acceptance of an ancient convention that is done carelessly and without thinking (Weber, 1978: 30). Max Weber developed the theory of rationalization in order to undermine various perceptions and episteme of people whose lives were directed and constructed according to universally accepted norms and practices refusing to be questioned. Also, the word “rationalism” is used by Weber as a term of art, to describe “an economic system based, not on custom or tradition, but on the deliberate and systematic adjustment of economic means to the attainment of the objective of pecuniary profit” (Tawney, 1930). The essence of rationalization is reflected in one’s actions which are based upon knowledge and rational thinking that are backed up by science. This makes rationality one of the most important achievements of the modern man. It becomes a monument of the Western world and civilization (Kolegar, 1964: 370). It appears that rationalization gives birth to the new modern, western man that has for the aim taking better control of the world around him, and he does it by rationalizing his perspective and mindset.

Beside rationalization, Weber talks about the concept of disenchantment which seems to be the most crucial part of his theory. Without disenchantment, rationalization would not be possible in the first place. Another very famous and noteworthy German sociologist called Friedrich Tenbruck claims that Weber was not focused on identifying the process of rationalization that imbues in European history, as he was focused on detecting a common ‘rationale’ of advancement, which he placed in the independent logic religious perspectives, in their implicit drive towards rationalization. As a historical dominance, this logic was always delicate, but in the long race it overcame other historical dominances, at least in the Western world. Therefore, this appears to be the foundation of Western rationalization, which Weber split into an aspect of religious disenchantment, and an aspect of modernization dealing with politics, economy and science (Schulcter, 1979: 4). Disenchantment refers to one’s complete liberation from religion, beliefs, myths, as well as superstitious thoughts which are derived out various cultures and practices capable of shaping people’s lives and ways of thinking. Once a person is completely set free or disenchanted from the influence of religion and its rites, they will be able to perceive the world around them in a rational way that will lead towards rationalization of every aspect of their lives, and it would not happen if there was not for the process of disenchantment.

While rationalization focuses on tradition, and tends to replace its norms, values and customs, as well as the emotional response that comes out of them, disenchantment focuses on religious thought and works on eliminating it from one's mind in order to maintain a rational mindset deprived of imagination and illusion. Weber refers to Ascetic Protestantism and its cultural significance as a factor that held religiously driven mastery over the world. He claims that law, bureaucratization, and economy of a certain country should be formalized in the same way as Protestantism formalizes its rules and assumptions over a society. Once Protestantism (religion) is replaced with rationalization, the disenchantment of the world will happen (Schulcter, 1979: 174). Rationalization, secularization, and disenchantment find their roots in a religion, because one of the pillars of Protestantism is an organized working society that tends to improve their economy, life and existence for the sake of God. Rationalization accepts the note of the working discipline from Protestantism, yet it moves away from the belief in God and totally opposes and rejects it.

Weber coined the term rationalization that developed into a theory whose aspects are to be observed and seen in every segment of people's lives, therefore there are four different types of rationalization, or rationality; practical, theoretical, substantive, and formal rationality. Kalberg (1980: 1151-1152), refers to practical rationality as a practical rational way of life that admits disposed realities and considers the most advantageous medium of dealing with the difficulties they display. It is all about a pragmatic action that can serve best in terms of everyday life concerns, and given effective ends are obtained by accurate weighing, and increasingly correct estimation of the most acceptable mediums. This type of rationality remains as a demonstration of man's capability for means-end rational action. "Variations in practical rational regularities of action arise, For Weber, from differences in the relative sophistication of the means available to master daily problems and in the extent to which ethical religious doctrines intensify specific practical patterns of action by placing 'psychological premiums' on them". Basically, practical rationality is mirrored in one's capacity of dealing with daily problems by using given circumstances, and by relying upon them. This type of rationality is all about pragmatism.

The next type of rationality is theoretical rationality, also known as intellectual

rationality. This type of rationality includes a conscious mastery of reality through thought, and accurate abstract concepts rather than through action. Theoretical reality is based upon a cognitive confrontation of one's experience. Weber discovered various thinkers who practiced this type of rationality. For example, early religious figures sought abstract means of conquering nature and the supernatural. Later on, ethical salvation religions arrived and rationalized the values implied in an axiom made of various values, and world views that offered effective system of explanations about earthly life. Philosophers also came up with various concepts that explained their works. In the same way, Weber saw theoretical rationality as a mean of understanding the world, yet backed up by science and world views that rely upon it. Unlike practical rationality that focuses on pragmatism, theoretical rationality tends to give a concept, and rational meaning to everything in this world. This type of reality plays a very important role when it comes to understanding the world as a meaningful place in cosmos. It comprehends reality through thinking and rational education. It's a process of de-magification and rationalization of one's mindset (Kalberg, 1980: 1552-1553). Theoretical rationalization focuses strictly on thought, and tends to present the whole world within the borders of a rational understanding. This is the type of rationality that will be mostly in focus if this research in the following pages, since it refers to shaping of thoughts, and the most effective way of shaping and constructing one's perspective is through education.

When it comes to substantive rationality, it is a type of rationality that is very similar to practical rationality, because it arranges actions into patterns. It refers to the best possible choice of means in order to make a system accordant with other systems. Substantive rationality includes value postulates, or groups of values, that lead people in their lives on daily basis, especially when it is about their choice of means to ends. These groups of values are rational when they are coherent with specific value postulates actors. Substantive rationality can be related particularly to economic process. According to Weber, economic process is essentially rational to the degree to which the apparatus of given groups of people with goods is constructed by economically balanced social behaviour under some norm of ultimate values, regardless of the nature of the results. Thus, substantive rationality engages a choice of acts done to produce a desired result, governed by some greater system of values (Ritzer, 2007: 42). Substantive rationality

enters the domain of economy, since it is related to actions that are done as reasonable as they can produce good results for a certain community, and that is the only thing that matters in economy. Therefore, substantive reality is to be considered the starting point of a systematically established society lead by capitalism, and formal reality becomes its spotlight.

Formal rationality generally relates to circles of life, and a system of domination that obtained peculiar, and delineated barriers only with industrialization: most importantly, the economic, legal, and scientific circles, and the bureaucratic structure of domination. Whereas practical rationality constantly emphasizes a diffuse leaning to reckon, and to figure out routine problems by means-end rational methods based on pragmatic self-interests, “formal rationality ultimately legitimates a similar means-end rational calculation by reference back to universally applied rules, laws, or regulations” (Kalberg, 1980: 1158). The formal type embodies all the previous types of rationalities, since it is established by rules and legislations which make it the part of a state and its discourse. It is a type of rationality that dictates one's life, and routines and guides them towards a lifestyle based on reason, science and foremost effective economy. Formal rationality was created in order to take control over the modern, industrialized world of the West. Weber stated that formal rationality was coming to completely dominate and outrun the other types of rationality in the Western world. In his time, Weber saw a struggle between formal and substantive rationality in which the formal one established authority over the substantive one, and embodied the greatest ideals of the Western world which are the autonomy and freedom of choice of an individual (Ritzer, 2007: 43). Rationalization brought prosperity to the modern man with all its advantages regarding science and economy. However, it also brought certain disadvantages of which Weber was very well aware.

The period of industrialization played an important role in spreading rationality, because it was a period of many scientific discoveries that were mostly used for monetary purpose, and to present a new era marked by reason and materialism. Rational thinking became inseparable from materialistic values, guiding people on the way of forming a more rational consciousness that would serve them for materialistic gains regarding wealth, possessions and richness. Anyhow, focusing on materialism had its consequences

as well, because the focus on material deprived people of their imagination, artistry, right to think differently or have visions, and many other traits that symbolise humanity. The primary focus of rationalization revolves around making profit rather than maintaining characteristics of humanity. Therefore, Weber (1968: 1186) writes that “decisive are the need for competitive survival and conditions of the labour, money and commodity markets; hence matter-of-fact considerations that are simply none-ethical determine individual behaviour and interpose impersonal forces between the persons involved”. Weber stresses out that the only aim of the economic system regarding rationalization is a continuous profit making. The working people have no right to do anything differently beside the orders from them, employers who have total power over them, therefore, according to Weber, they create “masterclass slaver”, a system in which workers are totally enslaved and alienated from their basic human traits (Ritzer, 2007: 43). What Weber and Ritzer claim is to be easily observed in Dickens’ very realistic writing style through which he depicts the problems caused by rationalization and industrialization. “His work provided a running commentary on slum conditions, the maltreatment of children, and the disparity between the English classes” (Dk, 2018: 86). All these conditions that Dickens reflects are the result of the Victorian economic system that enlarged the gap between the classes even more. Therefore, on one side the high and middle class-people enjoyed the luxury of life thanks to the work and low-class that blindly followed the system for which they worked in harsh conditions in which even poor children made them company. Thus, when these harsh conditions are also observed as a result of rationalization, then it occurs to me that rationalization sparkled dehumanization.

A person becomes like a machine when they take an action according to demand of rules decided in advance, and when they respect these rules regardless of the consequences. This kind of person is not capable of learning from experience, since the consequences do not change his or her methods for the dedication towards future actions. Such a machine-like individual has a steady response to any kind of challenge, and cannot accustom his behaviour to the unpredictable (Hacker, 1972: 261). Machines are known as products of technology that are constructed and programmed to work according to certain instructions, and they will always function and perform in order to serve a purpose. They are not capable of free thought, nor they have free will. So, when a human is compared to

a machine, they are deprived of their free will, or right to think as one of the most significant traits of humanity, because Stephen M. Utych (2018: 1), claims that “dehumanization denies outgroups traits that are uniquely human – things such as the ability to reason, think critically, or feel emotions – that are typically thought of as what separates human beings from other living organisms”. When these things are lost against rationalization, or taken away by it, dehumanization starts to thrive, and humanity fades away. Due to many changes in societies throughout the end of the nineteenth century and begging of the twentieth century, rationalization became more frequent and it tended to be present in every aspect of people’s lives including Charles Dickens who was that much affected by the circumstances caused by rationalization that made him develop his own writing style known as “Dickensian realism”. This particular realism “satirises the problems of human life and social institutions in order to cast them in a light so far from mundane that his readers cannot ignore them” (Tsudama, 2020: 166). The human life highly shaped by rationalization brought into numerous institutions of the period as Dickens reflects and satirizes it through the description of the newspaper, the educational system, the law and the government (Tsudama, 2020: 162). Especially the education system comes to one’s attention, because in order to be accepted as a new episteme, rationalization started to be coined in schools due to the power of education which is one of the most effective tools when it comes to shaping and constructing one’s mindset. Rationalization is reflected in the domination of economic and scientific actions. Without omission, every field of social action is profoundly affected by forms of dominance pervaded through education. In a tremendous number of cases, the rise of rational association from vague social actions had been due to this domination, and the way in which it has been thought, applied and exercised. “Furthermore, the domination exercised in the schools stereotypes the form and the predominance of the official school language most enduringly and, decisively” (Weber, 1978: 941). Weber observes how strong the role of education is in promoting rationalization, because it is dominated by bureaucratic structures. Bureaucratization divided education on specialised levels and examinations that are to be completed, and which are recognised through various certificates and diplomas. Yet, these certificates do not cost much, and as they increase, the intellectual costs decrease. Also, certificates serve as a proof that an individual is an expert certain

professional field may become the foundation of inequality. People with all these diplomas, and educational affirmations may be looked differently from the rest of the community. Special examinations, on the one hand, mean or appear to mean a “selection” of those who qualify from all social strata rather than a rule by notables. On the other hand, democracy fears that a merit system and educational certificates will result in a privileged “caste.” “Rationalization culminates in knowledge being labelled as a mark for individuals who are either worthy or not. As a consequence, cultural divisions will happen within society. The community will lose shared benefits and the sense of equality, which leads towards dehumanization. Therefore, while the bureaucracy took care of economic growth, it crippled cultural integrity” (Weber, 2015: 1-2). According to what Weber claims, it appears that once the culture of a certain community is shattered, people living in it tend to lose touch with their identity since their culture is their identity pillar. Education helped contributing to this misery, because it was conquered by bureaucracy followed by rationalization. Weber (1930: 181-182), mentions the "iron cage" made by the modern man so that he can live in it. This cage signifies the improvement of one's behaviour when it comes to contribution to the modern and scientific order while the enlightenment is fading away inevitably. The phenomenon of the cage refers to a dictated and deeply rooted system in which there was no place for any kind of change, and as much as Weber talks about it, Dickens mirrors it in his writing “for the purpose of prompting its viewers to question how the world is typically narrated and represented to them” (Tsudami, 2020: 162). This suggests that education during rationalization was a part of construction that had its borders and bars in the image of rules and norms which were not supposed to be crossed or escaped. It means that education was meant to teach people how to live behind the bars, not out of them, therefore it was more responsible for forming iron cages around people rather than enlightening and educating them. This kind of impact of education is to be seen in both *Hard Times* and *Great Expectations*. Even though, these two works were written way before Weber coined the term rationalization, they seem to be very prophetic when it comes to observing education through rationality, and how it became the corner stone of dehumanization.

B. Rationalization and its Dehumanizing Elements in *Hard Times*

Hard Times earned a very valuable place in the history of literature due to its outstanding representation of the time it was written in. Just like any other Dickens' work, *Hard Times* mirrors and satirizes the period. This Dickens' work is a satire of English society, and how this society dwells between various social and economic paradoxes that emerged out of the capitalist and industrial wave of the Victorian period. As it is already mentioned in the previous chapter of this research, *Hard Times* is known as an "Industrial Novel", and it is clear that industrialization is one of the themes Dickens focuses on, yet another theme that is very prominent for this work is the theme of education. In order to question, and challenge utilitarianism as one of the most dominating ideologies of the Victorian era, Dickens talks through the character of Gradgrind and his educational tools and methods. If the definition of utilitarianism is carefully observed, it becomes very simple to understand how it is related to rationalization. Utilitarianism is known as a pragmatic doctrine that justifies actions as long as they are useful and beneficial for majority of people. This doctrine is very similar to the ones of practical and substantive rationalities, because they both revolve around pragmatism. When observed in this way, rationalization is to be considered the forerunner of utilitarianism. Thus, the acceptance of utilitarian principles would mean the acceptance of rationalization, and in *Hard Times*, is done through schooling. The concept of rationalization is very much present in this Dickens' work, and he presents it, and its dehumanizing elements through the theme and question of education.

Facts refer to science, and science is performed once reason is used instead of beliefs. Both, science and reason stand for impersonation of what Max Weber calls rationalization, and Dickens refers to it in the beginning, and somehow emphasizes how important rationality will be, as he depicts it through the teachings and actions of the character of Gradgrind.

Now, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon facts: nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, Sir! (Dickens, 1994: 1)

These very opening lines of *Hard Times* prove that rationalization is the priority to Gradgrind, and he clearly wants his children and other students to focus on it and live by it. When it comes to the rationalization of schools, a specific ideology of thinking is presented. Cognitive performance is to be evaluated in terms of abstraction as thinking should be more mature and refined, logic and reasoning, and utility. Yet, care, empathy, intuition, creativity, imagination, morality and justice are not included in education supported by rationality. Put equivalently, thinking is constructed to function completely as a way for acquiring benefits, with little or no consideration of how the value of these benefits themselves could be subject to the rationality apparatus. This is an attempt to create a one's common-sense understandings of thinking, and rationality is reflected in the presence of terms such as facts, reason, logic, discipline and many other synonyms. Such phony inclusion of all these terms indicates an obsession with presenting some prospect of reality as fixed and stable which suggests that it is itself the point of ideological struggle (Lim, 2014: 63-64). Mr. Gradgrind is obsessed by the ideology of rationality, and he is described as someone who wants to make his students follow the same ideology, and live in its world and think accordingly at any cost.

Thomas Gradgrind, Sir. A man of realities. A man of facts and calculations. A man who proceeds upon the principle that two and two are four, and nothing over, and who is not to be talked into allowing for anything over (Dickens, 1994: 2).

From the very begging, Gradgrind wants the children to focus on facts and use reason, which means that they are totally deprived of any possibility for imagination or creativity. Gradgrind himself is a synonym for the enemy of imagination. "He seemed a galvanizing apparatus, too charged with a grim mechanical substitute for the tender young imaginations that were to be stormed away" (Dickens, 1994: 2). Gradgrind's voice and behavior are described as dictatorial and inflexible, which makes him an irreplaceable authority who wants to be obeyed and followed on the path towards rationalization. Following his aim, he tends to make his students the individuals of reason, and while doing it, he creates the dehuman syndrome and leads the them towards dehumanization. The dehuman syndrome comes into existence with decline of feeling, obsessive concernment for effectiveness and rationality, and irresistible obedience to authority - is most clearly recognized in the destructive stages of the disorder that turns one into a robot that will operate in the service of what he considers to be his directive, his responsibility, or his

orders. Given the suitable symbols and trappings of authority which rely upon the chain of command, he has freedom to do his instrumental job effectively, skillfully, and with clear conscience – “which is to say that he has delegated his conscience to higher authority, and is automatically relieved of the distressing questions of moral responsibility and individual choice” (Montagu, Matson, 1983: 19). Gradgrind strongly believes in the principles based upon rationalization, therefore he rules M’Choakumchild school in the same way. He does not feel any guilt or moral deficiency when it comes to his authority, tutoring and actions. “In this life, we want nothing but Facts, Sir; nothing but Facts!” (Dickens, 1994: 2). These words of the speaker are nothing else, but manifestation of what Gradgrind’s rationalistic views, as he lives by the rules formed within the borders of rationality, and being like that he wants his children and students to perform, behave and speak in the same way, to follow him as if they were robotized; not allowing them to think differently beside the way he wants them to think, makes them dehumanized.

With his way of education, Gradgrind shapes his student’s personalities, so that they would fit into a society that is dictated by the industrial hegemony, its norms and politics. Max Weber considered education and the social production of personalities as mediums that depend on politics and economics. Therefore, he was pessimistic about the possibility for one to become an artist, cultivated and educated, or simply to own a personality that belongs to a contemporary man (Gerth, Mills, 1946: 74). Gradgrind tends to make his students as reasonable as possible when it comes to understanding the new industrial world around them. Therefore, he does not give them a single chance to think differently from him. “What is called Taste, is another name for Fact” (Dickens, 1994: 5). Rationalizing them in his school is the only way that will contribute to the economic situation of Coketown, and he does it by teaching his students how to define everything in the rational way, because it is the rational thought that makes money, not imagination or feelings. Gradgrind questions and examines his students’ capabilities of defining and naming things according to facts and reason. He requires from a girl called Sissy the definition of a horse according to her own understanding, yet she is not able to do it, so Gradgrind labels the girl as someone who lacks facts in her life. “Girl number twenty unable to define a horse!” (Dickens, 1994: 3). He does not allow the girl to use any imagination while defining a horse, he wants her to be purely rational, and even forbids

her to call herself Sissy, instead he wants her to use her real name. “Don’t call yourself Sissy. Call yourself Cecilia” (Dickens, 1994: 3). He wants Sissy to be like his other student, a boy named Bitzer who is educated according to the rules of rationalization, and who does what Gradgrind expects to be done, to think rationally. So, Gradgrind requires the definition of a horse from Bitzer in order to show Sissy how she should approach things under Gradgrind’s supervision. What he wants from Sissy, is demonstrated through Bitzer’s definition of a horse, which is a pure rational approach that exclude any imaginative descriptions beside the one that fits the facts about a horse and what kind of animal it is (Dickens, 1994: 3-4). Bitzer is the example student of Gradgrind’s education system, as he offers the definition of a horse exactly as Gradgrind wants.

Quadruped. Gramimivorous. Forty teeth, namely, twenty four grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries, sheds hoofs, too. Hoofs hard, but requiring to be shod with iron. Age known by marks in mouth (Dickens, 1994: 4).

Unlike Bitzer, Sissy shows that she is capable of using imagination, love and empathy, and that is a threat to Mr. Gradgrind’s world and hegemony he believes in. She spoils Mr. Gradgrind’s intentions by saying that she would use a carpet that has flowers represented upon it. “If you please, Sir, I am very fond of flowers,” returned the girl” (Dickens, 1994: 6). Unlike other students who see flowers as something artistic and fanciful that should not exist in the world of realities, Sissy says that she would not mind flowers depicted on a carpet, because she would be able to fancy about walking on real flowers, yet she is interrupted by the gentleman who speaks on behalf of Gradgrind, and who says that the word “fancy” must be removed from their minds. He claims that all of them are to be produced in the people of fact, and not have anything to do with fancy, because that would be in contradiction to fact (Dickens, 1994: 6). In her approach, Sissy shoes her real personality, but she is immediately stopped by the teachers and Gradgrind. She becomes an image of a weak individual who is not capable of thinking clearly and she has to be thought how to think and behave. “You are not, Cecilia Jupe,” Thomas Gradgrind solemnly repeated, “to do anything of that kind” (Dickens, 1994: 6). She is not supposed to show any taste, fancy or empathy, otherwise she will be labelled as not worthy by Mr. Gradgrind who is a servant of materialism, bureaucracy and utilitarianism. He keeps emphasizing how important rational thinking is to him. “Fact, fact, fact, everywhere in the material aspect of the town” (Dickens, 1994: 20). There is a special

kind of schooling directed at the children as they are taught to develop only rational and materialistic thoughts.

It is the bureaucratization that is responsible for the domination that strongly promotes the development of “rational matter-of-factness” that has for the aim to make an expert out of a student. This has far-reaching complications, but only one significant element of the course can be shortly emphasized, and that is its impact upon the nature of training and education. Schools are directed and influenced by the necessity for the type of “education” that makes a system of special testing and the trained expertness that is inseparable from modern bureaucracy. This turns the educational patent to economic advantage (Weber, 1946: 240-241). Gradgrind wants his students to become the followers or performers of the ruling hegemony and its bureaucracy. Thus, he labels the children down according to their point of views, depriving them of the right to think freely or show emotions. Therefore, his so-called cultivation of the students, where he tests them through various questions, is just a dehumanizing tool that helps him first divide and then include as many submissive individuals as he can in the ruling system based upon science, facts and reason. A system that relies upon theoretical rationalization. Therefore, the education was developed in a way that went against the traditional and old education which promoted creativity, imagination, and fantasy as well. The students are introduced to a new system of education where everything is calculated and observed scientifically. “This is the new discovery. This is fact. This is taste” (Dickens, 1994: 6). This new discovery in which students are not allowed to be imaginative and fanciful might be related to what Weber knows as disenchantment.

Disenchantment happens when real values are separated from the irrational ones. Weber claims that each individual struggle between a number of values, and most of those values are based upon religions and spirituality, followed blindly and accepted as the highest sphere of values. On the other hand, the vital and utilitarian values are considered to be low, yet they belong to rationality. Thus, the aim of rationalization is to make modern man question the values that are accepted as absolute, and relativize them, because a modern man lives by science, and he should live by the values that are based upon it. Science stands for rationality; therefore, the values are to be rational, unlike those that are based upon beliefs and imagination. Once this happens, disenchantment is possible

(Kolegar, 1964: 368). As it is mentioned in the first chapter, the Church had huge impact and control over schools before the emergence of science in the Victorian period. Therefore, church values based upon beliefs were established in school, and students behaved according to these values which insisted on beliefs, imaginative power and fancy. With the expansion of industrialization, science expanded, and all the values promoted by church started to be questioned, undermined and banned. Throughout the mid-nineteenth century it was not only science that was seen as danger to Christianity, but its productions such as atheism, materialism, sceptic rationalism, ecclesiastical irregularity, and many other on which the secular state was founded. During this period, term “other” referred to science as a danger to the belief system (Turner, 2010: 89). Dickens represented this issue brilliantly through the character of Gradgrind who does not want his students to follow the traditional way of education based upon church, but the one based upon reason and facts. He introduces his students to the world of intellectual rationalization, to the world that is disenchanted from all the “irrational” values. However, once these values are taken from children, they become othered, since they are restricted from imagining, believing, feeling, and fancying in order to become “disenchanted”. Then, the question is how humane can they be. In this case, disenchantment and rationalization sparkle dehumanization. The new rational world is the world of the artificial environment in which machines manipulate people in order to eliminate the human element. The society is man-made, and the links with the divine order are cut, since the divine can be only reached through feelings and emotions. The realistic world based on science and technology has reduced human beings into robots. It tends to eliminate emotions, so that it can create beings that are not human. Beings without heart and affection, and it does not stop there, it also tends to destroy one's creative imagination and intelligence (Sherrard, 1976: 2-3-4). What Sherrard claims about the new rational world is to be observed through Dickens' representation of Coketown.

It was a town of machinery and tall chimneys, out of which interminable serpents of smoke trailed themselves for ever and ever, and never got uncoiled... It contained several large streets all very like one another, and many small streets still more like one another, inhabited by people equally like one another, who all went in and out at the same hours, with the same sound upon the same pavements, to do the same work, and to whom every day was the same as yesterday and tomorrow, and every year the counterpart of the last and the next (Dickens, 1994: 19).

Coketown, as a perfect image of an industrial city, has turned its citizens into

soulless individuals who act in the same way as the machines they work beside every day. There is no excitement in their lives, no identity, no presence of affection or empathy. They do not even think, just pass the days doing the same thing over and over again, as if they are no humans at all. Even their relationship with the divine and the Church is taken away by the industrial hegemony that dictates architecture the same way as it dictates education.

The clash of science and religion is to be seen in the architecture of chapels and churches that were made out of red brick or black and white as everything else was made in Coketwon, in order to follow up industrialization (Dickens, 1994: 19). This shows the huge impact industrial science had on the Church as the only source of humanity, which at the same time was the impact of rationalization too, since the spiritual and immaterial world had to be based upon fact as well. “Fact, fact, fact, everywhere in the immaterial” (Dickens, 1994: 20). Gradgrind is the mirror of the new man who belongs to the rationalized world established on industrial technology and science which happen to be anti-religion movements. According to Dickens’ depictions, the world of fact took control over every aspect of the Victorian era, even the religious ones, and all thanks to the education system which Dickens portrays in an extravagant way. Dickens portrayal of education in *Hard Times* goes hand in hand with what Weber claims about rationalization and education in the western world. For Weber (1930: 16), schools established upon rational, systematic, and specialized inquiry of science, with educated and specialized personnel, has only existed in the West in a way at all approaching its present superior spot in the western culture. This training or education is of a great importance for social order, because the modern West became dependent on it, as well as its economy, technology, and politics “Above all is this true of the trained official, the pillar of both the modern State and of the economic life of the West”. It is clear that Gradgrind wants his students and children to be the pillars of the new movement in the West known as capitalism which was heavily followed by industrialization that uprooted the whole West, as well as the rest of the world. Therefore, the best tool to keep majority of the western society was the education system dominated by rationalization. We hope to have, before long, a board of fact, composed of commissioners of fact, who will force the people to be a people of fact, and of nothing but fact (Dickens, 1994: 6). M’Choakumchild school

produces the people of fact who will behave accordingly their whole lives and contribute to the society in any way possible. Yet, they also end up being dehumanized since all they know is facts and rationality that completely rejects possibility of imagination, critical thinking and creativity as the human parts of an individual. The traces of theoretical rationality through education and its dehumanizing effects can be noticed not only in Gradgrind's students, but his children as well who are also trained and educated in order to serve the utilitarian goals of their father and the discourse he comes from.

Gradgrind's children, Louisa and Thomas are not spared from their father's aims to educate them within the circle of rationalization. They are also not allowed to know any other life, but the one that is based on facts and reality. He wants his children to be models, just like any other student who studies in his school. Little Gradgrind's are deprived of art, creativity and imagination as well. "No little Gradgrind had ever learnt the silly jingle, Twinkle, twinkle, little star; how I wonder what you are!" They never had the ability to wonder, or to associate animals like cows to anything imaginative. They are educated in Stone Lodge, their home which is also known as matter-of-fact home (Dickens, 1994: 8). Thomas and Louisa are the hostages of the rational circle made by their father.

You! Thomas and you, to whom the circle of the science is open; Thomas and you, who may be said to be replete with facts; Thomas and you, who have been trained to mathematical exactness; Thomas and you, here! (Dickens, 1994: 11)

Gradgrind thinks that all he does for his children is for their good sake, and he emphasizes all the amenities they enjoy in their house when it comes to their education. They are trained in the light of fact, and they are expected to act according to it. Little he knows that by this education he actually opens the door of dehumanization for little Gradgrinds. When it comes to his daughter, Gradgrind does not satisfy with teaching her within the scope of rationalities, he goes even further and arranges her marriage with Mr. Boundary, another gentleman of reason and fact, so that she can be a good match to for him, since she is educated in that manner. Yet, Louisa ends up unhappy and dehumanized and blames it all on her father's educating methods. She feels as someone who does not know anything about real human traits. Her father robbed her of her humanity, and she reminds him of that.

"What do I know, father," said Louisa in her quiet manner, "of tastes and fancies; of aspirations and affections; of all that part of my nature in which such light things might have been nourished? What escape have I had from problems that could be demonstrated, and realities that

could be grasped?’’ (Dickens, 1994: 90)

Dickens uses the character of Louisa in order to show her as a representative of someone who has lost all the values that make her human due to “‘intellectual rationalization’”, as Weber will coin it later. Weber claims that this type of rationalization has undermined the acceptance of pure and absolute values, and replaced them with other values that increase the life of a modern man who lives by rational principles (Kolegar, 1964: 368). Louisa’s values are taken from her by her father, as she becomes the victim of his schooling that thought her nothing, and took away humanity from her. ‘‘I should have been a million times wiser, happier, more loving, more contented, more innocent and human in all good respects, than I am with the eyes I have’’ (Dickens, 1994: 194). The eyes that Louisa refers to stand for the rational point view of life that her father constructed in her mind thanks to the time spent in the matter-of-facts home. Louisa recognizes that she is at the peak of dehumanization, since her spirit is void of any taste, completely broken and left without feelings.

Louisa is not alone in her dehumanized condition, because her brother Tom keeps her company as they stand together under their father’s umbrella of rationality. Tom’s mind is that much constructed that he does not even feel like a human. Being controlled and told what to do by his father, he rather compares himself to an animal, and admits that his situation is no better than his sister's.

Well, no more do I. I am as bad as you in that respect; and I am a Mule too, which you're not. If father was determined to make me either a Prig or a Mule, and I am not Prig, it stands to reason, I must be a Mule. And so I am (Dickens, 1994: 45-46).

Tom is forced into the world of facts so much that he has to follow it until he loses his reason and empathy. Ironically, it’s the school of facts that turned him into a submissive animal as he sees himself, he feels his spirit being dehumanized. Both Louisa and Tom are deprived of imagination and free will, because their father made them the prisoners of rationalization, the prisoners of Weber’s iron cage. This cage happens to be iron, because the most significant forces of modern life, capitalism, science and bureaucracy represent the victory of rationalization, and the mind loses every battle against them. They are mind incarnated, in other words injected through education, into legal codes that oppose spiritual and cultural values that keep humanity alive (Horowitz, Maley, 1994: 300). This statement is best depicted through the development of Tom’s

character under his father's tutoring that deprived of him taste or sense of pity, however ready to complete all his desires as he is programmed to behave according to the demands of the system. This reflects later on his life, as he drowns deeper and deeper in his own lostness. He even decides to rob a bank, and kill a character named Stephen Blackpool for revealing him. Yet he does not feel guilt, nor he considers consequences, since he is deprived of that possibility due to all the rationalization in his life. He buries Stephen alive, and leaves him to die that way "... man lying in the grave where he had been buried alive." (Dickens, 1994: 240). The result of Tom's rational education is reflected in Stephen's dying breaths as he mentions him to Gradgrind who wonders about Stephen's miserable situation. "Sir," was the reply: "your son will tell you how. Ask him" (Dickens, 1994: 245). Trying to educate Tom in the light of the rational thought, Mr. Gradgrind led him towards the edge of his life where he is pushed into the abyss of dehumanization that even turned him into a killer.

In conclusion, Dickens' *Hard Times* represent a very prominent work for the criticism of education during the Victorian era. All the characters in *Hard Times* have a significant role through which they mirror certain issues of the period, and Gradgrind, his children and students are created by Dickens specifically for one reason, and that is to show all the readers that education may not always mean enlightenment, on the contrary, it may stand for dehumanization and alienation of one's mind, spirit and personality. Even though Max Weber presented it to the world decades later, rationalization is foreshadowed by *Hard Times*, and it turns out to be a very relevant theory when it comes to applying it in order to understand the issue of education in this work, as well as in *Great Expectations* which is to be discussed in the following pages.

C. Rationalization and its Dehumanizing Elements in *Great Expectations*

Great Expectations is Dickens' thirteenth novel, first published in 1860, in December. Dickens was already at the peak of his writing career when he wrote the novel, therefore it is known as one of the classics of the Victorian age. *Great Expectations* stand as one of the best written, constructed, and very good organized novels, with hardly a famished gesture, event or character. It is a novel through which Dickens went back to the

earlier comic form. Philip Collins (1971: 427), claims in the Saturday Review that the novel “restores Mr. Dickens and his readers to the old level. It is in his best vein... quite worthy to stand beside Martin Chuzzlewit and David Copperfield”. The novel is also known for its structure that is very symbolic with a very conclusive plot. As it is already mentioned, the nineteenth century was a period of a great social change in Britain. On one side, the migration from countryside to industrial towns was constant, the education was slowly developing, and the legal system was being altered. Yet, on the other side, corruption was present more than ever, so the novel reflects all these changes among the Victorian society and social classes. “It was a return to Dickens’ darker style: social criticism was of a corrupt society, with London’s dumps and polluted river symbolizing a modern industrial wasteland” (Bailey, 200: 7). Beside all this criticism, the book also focuses on themes such as family and self-improvement. Yet all these themes and topics revolve around the question of education, since the story follows young Pip and his journey and experiences that shape him as a person, and it is all rooted in Pip’ education that also changes due to his movement from the countryside to the city. Thus, this is a novel of progress in which Pip, a naive, status seeker, becomes a businessman. Through Pip’s character, Dickens questions the beliefs and ideas of modern society, as well as the belief in progress and how it all shapes one person's life and destiny. From my standpoint, if the word 'modern' is mentioned, then rationalization is to be included too, and in *Great Expectations*, rationalization and modernization are very much present in Pip's life, all thanks to the way he is educated and tutored. Being modern and using reason is not bad as long as it helps one to stay human, yet Pip’s faces the same destiny as Gradgrind’s children and students. The education that he receives, leaves him dehumanized, and he realizes that very late, since he was hungry for ascending the social ladder. Due to his hunger, Pip is turned into a polished man who is supposed to rely upon reason and modern principles of the society. Instructed to be a gentleman with manners and capability to lead business, he is being modernized and rationalized, yet dehumanized at the same time. Therefore, rationalization opens the door towards dehumanization once again.

The concept of rationalization in *Great Expectations* is reflected in Pip’s thirst and will for learning more and getting intellectual. He always tends to gather new information and educate himself more, no matter of circumstances. “In my hunger for information, I

made proposal to Mr. Wopsle to bestow some intellectual crumbs upon me: with which he kindly complied” (Dickens, 1992: 92-93). Pip wants to use his reason in order to get more intellectual, he wants himself emerged in the world of rationalities and information. The term “educated” as characterizing the progress and development of a person morally and intellectually appeared only in the nineteenth century. It was also in this period that the difference between education and training became more explicit. “This use was very much connected with instruction by means of which desirable mental qualities were thought to be produced, as well as with the drawing out and development of qualities thought to be potential in a person” (Peters, 2010: 11). According to this statement, Pip’s wish for learning represents the general movement of the Victorian era where every aspect of society started to rely more upon intellectualization and rationalization. Pip feels that the Mr Wopsle’s aunt’s school he goes to, does not provide him enough knowledge that would eventually make him a high cultivated individual. “It appeared to me that it would take time to become uncommon under these circumstance” (Dickens, 1992: 62). He wants to be intellectually instructed. He feels he can distance himself from being a commoner. Mr. Wopsle recognizes the mental potential Pip has, therefore he wants him to be around such companies who come from intellectual circles, as he takes him to perform and act in front of people such as Pumblechook known for his worldly and rational attitudes. “We have been,” said Mr. Wopsle, exalted with his late performance, we have been indulging, Mr. Orlick, in an intellectual evening” (Dickens, 1992: 100). Pip’s education improves day by day as he gets to know more, because he realizes that it is the only way to gain worthiness. Rationalization influences education in such a way that a person being schooled feels satisfaction of their intellectual identity shaped by the tutoring which becomes the gift of one's self-knowledge (Oakeshott, 2010: 19). Pip thinks that the only way to improve and know himself is through intellectualization that is most certainly present in the society whose education system is based upon rationalization.

A great deal of the concept of rationalization is related to capital, and is based upon monetary principles. Pip’s education also proves that when he gets transferred to London in order to be educated by the people from high class, so that he can become a gentleman. Mr Jaggers, one of the responsible people for Pip’s tutoring, is also a man of rationality

and gentleman who is instructed to take Pip and put him on the way towards the new education system. Mr. Jaggers reveals his aim clearly when he comes to Pip's village and says that Pip is in need for a better education. Further, that is the desire of the present possessor of that property, that he be immediately removed from his present sphere of life and from this place, and be brought up as a gentleman - in world, as a young fellow of great expectations (Dickens, 1992: 117). Mr. Jaggers' words show that the only way for a person to become gentleman is to be educated under a different system, and that system is based upon capitalistic principles made for people who wants progress and who aim high in terms of becoming wealthy, and Pip is one of them as his great expectations and aims are reflected in his achievement of rich life that, he believes, will bring him happiness and make him live the life he dreams about. He starts being educated by Mathew Pocket, another gentleman who relies upon rationality, and who gives importance only to capital, therefore he tends to instruct his children and students in the same way, and Pip's roommate and Mr. Pocket's son called Herbert warns him about it.

“Then the times comes,” said Herbert, “when you see your opening. And you go in, and you swoop upon it and you make your capital, and then there you are! When you have once made your capital, you have nothing to do but employ it.” (Dickens, 1992: 158)

Pip learns that his education will become a gateway towards money and capital investments. It can be observed from the perspective of the pious gentlemen who wanted to agitate the spirit of enterprise by every possible means, since they, just almost everyone else involved with the constraint of interest, construed it in such a way as to exonerate what should be called the productive investment of capital. It is the way of economic rationalism (Weber, 1930: 201). Pip's perspective starts to be shaped by money-making ideas that are imposed through education, and other students such as the one called Wemmick are deeply indulged into these ideas. Wemmick recognizes Pip as a new member of their group, and introduces him to the importance of having capital.

Then, I said I supposed he had fine business, and Wemick said, “Ca-pi-tal!” Then I asked if there were many clerks, to which he replied – “We don't run much into clerks, because there is only one Jaggers, and people won't have him at second-hand. There are only four of us. Would you like to see email? You are one of us, as I may say.” (Dickens, 1992: 170)

Wemmick tries to tell Pip that capital runs everything. Therefore, Pip and his fellow colleagues are to become gentlemen as long as they build their lives upon strong capital,

since they are instructed in that manner. Yet, this way of life exposes them to the risk of being dehumanized. When it comes to the traditional understanding of life, it does not welcome the lifestyle that functions upon money. There is so-called traditional hostility against the power of capital that is thriving. It is the power that is impersonal, and it refuses to go under the control of ethics (Weber, 1930: 202). It is known that ethics include behaving according to certain emotions, feelings, and beliefs which all together make a person human, yet when these are lost, the human value in an individual starts to decrease as well.

Pip is expected to put aside his feelings, and to become totally rational when it comes to his thinking, because now he belongs to the modern times in which capital dictates everything, and he is expected to be on the side of those who control everything with money. When it comes to the education in the contemporary times, then one may say that it is polarised, and it works on polarising people within societies. Class distinction becomes very obvious, and the rich are set against the poor ones, the young against old, and those who live in city are thought to be more valuable than those who come from rural areas. This function of schools contributes to nothing but dehumanization, because it divides instead of unifying (Hipple, 1973: 535). Pip is also instructed to become a wealthy and fine gentleman because it is the only way that will make him more significant and better than the others. Yet, the final result is quite opposite of what Pip expected, as he starts to feel hollow and wasted, and less human. He sees himself rather as an object, not an individual. “I would sit with his symmetrical bundle and my own on the table before me among the stationery and feel like a bank of some sort, rather than a private individual” (Dickens, 1992: 236). The way Pip feels about himself matches to what Smith claims about the nascency of dehumanization. Smith (2020: 23), claims that if one wants to understand dehumanization than they need to see it as is a way of thinking that some use to see themselves, or others as inferior or not completely human, or as lifeless objects. Anyhow, these ways of perception are very degrading, and they all contribute to dehumanization. It is the discourse of rationalization and its capitalistic features that made Pip feel as an object for making money, instead of feeling as a person. Being a man of reason who lives in the system that only cares for capital, Pip lost himself and does not feel like human anymore. What Pip feels is justified through what Weber claims about

economic rationalization, as he refers to a philosopher named Kürnberger who claimed that the movement of rationalization with all its capitalistic goals, tends to “make tallow out of cattle and money out of me”. The task of a person becomes to increase the capital, and in that process, one simply forgets their duty which is to be individuals that care about their ethos, since it’s the only quality that defines human beings (1930: 51). Pip started to lose his humanity in the process of becoming a gentleman instructed to care about increasing his wealth, focusing only on worldly benefits which is another situation that reflects Pip losing his spirit and his human elements due to the way he looks at the church. The more he engages with education and cultivation, the more pity he feels for the people who go to church. For him, it is just a repeating action, a distribution of an unquestioned routine that is of no use nor contribution, and those who go there are to be deceived, and brainwashed. The attitude Pip has towards the Church, and its role, refers to Weber’s concept of disenchantment.

One of the greatest achievements in the history of modern Western rationalization is the disenchantment of the world which is responsible for the most intense actualization of the dispute among values in various cultures. This rationalism strictly radicalized and authorized consciousness that had been rejected and greeted with hostility for centuries. Nowadays, all the worshiped forces of Gods are turned into impersonal forces thanks to disenchantment. There is a new recognition of values where rationalized mindsets have taken the lead. For Weber, the rise of rationalization represents a change in one’s consciousness, hence a progress of consciousness that goes hand in hand with the expansion of world view (Schluchter, 1979: 22). This progress of consciousness is very well obvious in Pip’s behaving and opinions about the Church and its teachings. As he is someone who is quite rationalized, he refuses the values of church based upon scientifically not proven statements such as the belief in God and the other world, as well as the values commanded by these beliefs. Instead, he decides to follow the values imposed by the new modern, rationalized Western world and its principles that are established upon disenchantment. Even though science was flourishing, the Church still had a huge impact on the society, and being against Church meant a huge risk of being outcasted. “England remained a confessional society into the mid-nineteenth century, and to be outside the established church affected one’s status. In stark terms, membership in

the Church of England remained a vital requisite for full participation, full benefits and, arguably, even for full citizenship” (Floyd, 2008: 7). Pip still refuses to be a part of the episteme dictated by the Church. The change in his mind represents the change that the Church faced as secularization started growing during the Victorian period. The secularization was mostly responsible for the irreversible decline of the Church and the Christian influence in the industrial towns. “For a time, Church historians who wanted to explain what happened to the Victorian churches were tempted to look no further than the notion of secularization as an external, irresistible force” (Kent, 1997: 110-111). Through the course of disenchantment Pip has his mind secularized from all the religious messages that would still keep him brainwashed and poor, so he feels sorry for the common people who did not get the chance to become totally free from the impact of the Church.

As I passed the church, I felt (as I felt during services in the morning) a sublime compassion for the poor creatures who were destined to go there, Sunday after Sunday, all their lives through, and no lie obscurely at last among the low green mounds (Dickens, 1992: 124).

Pip does not recognize the importance of whatever it is that people do when they go to the church and worship God. For him they are poor, deluded creatures, and he expresses his sadness for that, since he is someone who got away from them thanks to the disenchantment he experienced through theoretical rationalization and education. The more he gets educated, the more pity he feels for the people who go to church. For him, it is just a repeating action that is of no use, as those who go there are to be deceived, and nothing else. The attitude Pip has towards the Church, and its role, refers to Weber’s concept of disenchantment. One of the most important aims of the new rationalized and modern world, especially the West one, was to overthrow religious consciousness. The concept of “secularism” led the modern society into believing that it is their role to be exploited and to serve as objects, unlike the religious view that held men sacred. The new philosophy was accepted, and it basically saw man as a biped animal whose wants and needs could be achieved only through the inquiry of social, political, and economic self-interest where material goods are the priority. In the modern world, the “reason” is the new divinity and people are instructed and educated accordingly (Sherrard, 1976: 7). Pip is educated to have worldly goals, and he wish to reach them via his reason, not fate. Since religion includes emotions and feelings as some of the most important features of a believing man, it does not have place in the disenchanted world of reason, as it can be

seen through Pip's new understanding of the Church, as well as people he spends time with and learns from. Therefore, it is not surprising why Pip becomes so disenchanted from his religion, because he also got disenchanted from the feelings and emotions, since these traits are seen as weakness, and not welcomed by Pip's superiors.

“A man can't help his feelings, Mr Wemmick,” pleaded Mike.
“His what?” demanded Wemmick, quite savagely. “Say that again!”
“Now, look here, my man,” said Mr Jaggers, advancing a step, and pointing to the door.
“Get out of this office. I'll have no feelings here. Get out.” (Dickens, 1992: 352)

The presence of disenchantment is obvious in Mr. Jaggers attitude towards Mike. The same is expected from Pip, because Mr. Jaggers wanted to make a gentleman out of him, because Pip deserves it as someone who Mr. Jaggers perceived “as a young fellow of great expectations” (Dickens, 1992: 117). Great expectations and a great lack of feelings for someone to be successful in the new rationalized world. Pip follows him and makes his intentions and goals clear, and they are great ones, expected to be achieved regardless of the environment and culture he comes from, since he does not give importance to it. Those who are disenchanted are those who have asserted their fate, the meaningful path of their existence and acts, can stand to live the everyday life of rationalization (Schluchter, 1979: 22). Pip is one of those who declared his fate, and he is ready to chase it, yet one the way he gets further from real himself, and gets closer to a new Pip who only cares about riches and possessions as he follows the modern standards. Since modern times have their origin in the loss recollection, there comes the inability of man to remember who he is. By an unavoidable logic deep-rooted in this origin, it progresses along a path each step of which is marked by a further downfall of man into further bewilderment of his own nature and consequently into bigger ignorance of the natural essence of everything else. Consecutively detached by this ignorance from the foundation and seed of his being, man, so long as he endures in this path, is cursed to propels blindly and at an ever-increasing tempo towards absolute loss of identity, entire loss of control, and eventually to entire self- destruction (Sherrard, 1976: 17). Rationalization is followed by modernization that introduced new perspectives and features of life where people do not follow their common sense which is entwined in feelings, emotions and imagination. The new common sense is based on reason which is to be utilized for the purposes of materialistic intentions and ambitions. In such a process,

where there is no place for feelings or any other human traits, one is threatened to lose themselves and their human core. Pip is a victim of the process of his education and expectations that started withering him as a human being, and he is aware of that.

... I had insensibly begun to notice their effect upon myself and those around me. Their influence on my own character, I disguised from my recognition as much as possible, but I knew that it was not all good (Dickens, 1992: 232).

Pip recognizes his condition which even altered his character. He feels the risk of losing himself, even though he has reached his expectations. Yet, their effects on him are dehumanizing, and not only on him, but his friend Herbert as well. Life full of riches brought them nothing, but corruption of their personalities. Both Pip and his friend, are not happy regardless of living lives where everything is done easily thanks to money. Yet, when money replaces humanity, the result is not happiness, but dehumanization and alienation. My lavish habits led his easy nature into expenses that he could not afford, corrupted the simplicity of his life, and disturbed his peace with anxieties and regrets (Dickens, 1992: 232). Pip admits that his life style corrupted his friend, and disturbed the tranquility in his life. He is aware of the fact that the new life they live under the umbrella of the rational, capitalistic thought, is a life of distress, turmoil, and even the life of evil. "... and it often caused me a twinge to think that I had done him evil service..." (Dickens, 1992: 233). Pip feels the claws of dehumanization upon his life, and understands that the more Herbert spends time with him, the more he will become an easy prey too.

In conclusion, it is clear that Pip and his friends have changed the way of their lives due to the education that is based upon rationalization and disenchantment. In this process they learned how to earn money, and look at everything through the perspective of capital. Yet, they lost their inner selves, especially Pip who constantly feels down and less human. Dehumanization has taken its toll in his life, and there is nothing he can do about it, but watch himself becoming more of an object than a human. Dickens, once again, portrays a character who faces modern, rationalized times through education that changes his mindset, and essence as well. Therefore, Dickens puts a question mark on the education system of the Victorian era again, and makes readers wonder if the schools and education of the period were relevant to cultivation. When observed through the perception of

Weber's concept of rationalization, it is clear that this concept was imposed by the capitalistic discourse of the period. The discourse that served in the favour of the ruling hegemony that had for the aim to remain in power as long as possible. Thus, the next chapter will discuss the dehumanizing impacts a hegemony has on education in the perspective of Marxism, and how *Hard Times* and *Great Expectations* reflect this concept.

III. CHAPTER II

A. Marxism

Marxism is known as a doctrine developed and elaborated in the mid-nineteenth century by two German philosophers Karl Marx and Friedrich Engels. They coined and formulated the concept of Marxism in their pamphlet *The Communist Manifesto*, first published in 1848. Marxism originally consisted of three ideas that complement each other such as a philosophical anthropology, a theory of history, and a program that reflects politics and economy. Therefore, it is a theory based upon social, monetary and political observations that propose a classless society. Every individual within the society is supposed to work for a common good which will cause the disappearance of class struggle and class distinction. Common good and a society without classes are just some of the concepts that are used by Karl Marx in order to criticize Capitalism. According to Marxist analyses, capitalism, as the most dominant form of economic authority, leads towards the oppression of the proletariat, or the working class who represent majority, yet they serve the minority of the bourgeoisie, or the ruling class that does not treat the proletariat fairly, nor does it pay them enough. Thus, Marxism believes in an inevitable historical event in which the proletariat will rebel against the bourgeoisie, and overthrow it, and its government in order to alter and change all the reforms and rules to benefit their class. The confiscation of the private property is in focus, so it can be controlled by the state and used for the common good instead of benefits for certain individuals. Later on, this event becomes reality as socialism and communism emerge. However, Marxism was and still is the main criticism of capitalism, even though it is not present in nowadays societies. For Marx, social and cultural foundations like family, education, the law system, as well as the mass media are shaped by the economic basis of the society. Therefore, the

understanding of the economic realm is important for understanding any ideology, especially the ideology of capitalism. In capitalist societies, the ruling class owns the money in order to invest it in technology, science, machinery, factories, and everything else that will produce even more wealth. Yet the only thing, the ruling class does not possess is the labor. The labor, whether it is intellectual or physical, belongs to the working class who sells it in order to provide existence.

For Marx, only laborers can manufacture value; therefore, they are in possession of the power as the working class. Yet, the ruling class, or the capitalists obtain this power in order to work on different means of production. Although, the laborers are the true holders of value, their payment is not sufficient which leads towards their value being stolen by the upper class of capitalism. This injustice, as seen by Marx, is the main reason for such an obvious gap between the classes that divide societies. The ruling class, being able to buy the labor power from the working class, becomes the dominant one and keeps everything in control. Yet, the ruling capitalist system was destined to fall, as the unfairness was growing. However, the fall was not possible without a revolution, and the revolution would exactly be the people from the proletariat, and the working class whose salaries are never sufficient and who realize day by day that it is time for capitalism and the upper class to be overthrown (Ormerod, 2008: 1577). Marx strongly believes in the power of the laborers to change the situation in their favor, and is quite frank in his attitude towards the capitalist system, which, he believes, exploits the workers and uses them for the sake of its power and to establish control over every segment of life in a society. In the last pages of the first volume in his work *Das Capital*, Marx clearly points out at all the flaws of the capitalist system, and says that “Along with the constantly diminishing number of the magnates of capital, who usurp and monopolize all advantages of this process of transformation, grows the mass of misery, oppression, slavery, degradation, exploitation; but with this too grows the revolt of the working class, a class always increasing in numbers, and disciplined, united, organized by the very mechanism of the process of capitalist production itself. The monopoly of capital becomes a fetter upon the mode of production, which has sprung up and flourished along with, and under it” (McLellan, 1995: 379-380). The concepts that Marx uses such as oppression, slavery, or misery, already stand for decadence; therefore, they are prone to be representing the

image of dehumanization. For Marx, the ruling, upper class that relies upon capitalist principles, does not only abuse the people from the working and low class but also reduces them to the point of slaves, taking away from them their rights to be free people. Therefore, Marxism does not want to recognize the power of certain group of people othering and downgrading others. Since the working and low-class people are “the others”, Marx and Engels stood beside them and saw them as the real victims in the whole process. They both believed they had revealed and introduced a guide to history that would produce a new movement known as socialism disregarding individuals’ will or ability. Marx believed that the proletariat had a historical duty to act against the bourgeoisie and capitalists, no matter how. The only matter was when. “In short, they substituted prophecy for experimentation and thereby claimed to have elevated socialism from the plane of utopia to that of science” (Muravchik, 2002: 36). Back in the nineteenth century, most of the Western world relied upon utilitarianism and industrialization which played an important role in the rise of capitalism that turned the Western society in a utopia where life was observed through the scope of capitalism and other monetary principles. Anyhow, for all this to happen, labor was needed, and since the Western society was deeply divided in classes, the ruling class had total supremacy to control destiny and lives of the working and low-class people, and turn them into labor for the sake of capitalist ambitions.

On the other side of the world, all this Western ongoing was observed, and Marxism emerged. Marx and Engels claim that the bourgeoisie totally dries up people, and make them lose their human traits, and live in the world full of self-interest.

It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom - Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation (Marx, Engels, 2018: 26).

In the world of capitalism, all those who do not belong to the upper class are seen as exploitable cattle whose producing potential is to be used and never rewarded. This means that bourgeoisie values an occupation according to the amount of money it can make. Bourgeoisie does not care if one is an advocate, a religious figure, a writer, a scientist. It only cares how to turn all of them into paid wage-laborers. The bourgeoisie has taken away from the institution of family its sentimental value and veil, and has reduced the relation among family members to a pure money relation (Marx, Engels,

2018: 26-27). Marxism attempts to prove that the more a society becomes capitalist, the more it will lose its human traits and characteristics. Once humanity is lost, there is nothing left for people to rely upon beside money. It is true that money makes one rich, but cannot make them human, and Marxism highlights that issue among many other.

It is not only the critic of capitalism as a movement, but also of the whole system of living that is based upon the elements of capitalism. Once a certain ideology is established by those who are in power, they aim to spread and pass it onto every single person who lives in that society. Through the aspects of their ideology, the ruling class tends to affect people's movements, actions, education, jobs, and even the way of thinking. This affection is possible when the group who is in power manages to impose its rules, laws and norms over the weaker group in a society, and make them obey every move or word from the above. When such an event happens where there is an authority formed, followed and recognized by others, then it is the birth of a hegemony. Since, the Western world for most of the nineteenth century was strongly authorized and ruled by capitalism, it was not only an economic system, but a hegemony with strong and deep roots in the Western soil. So, when Marxism criticizes capitalism, it does not see it only as an ideology, but as a hegemony that is in full speed and power. Marx himself did not pay too much attention to the concept of hegemony, but other Marxists such as Antonio Gramsci and Raymond Williams did. Gramsci even came up with a term “cultural hegemony” and attempted to define it, in order to offer a better perspective into the flaws of the capitalist ideology. In Gramsci's translated writings there is no an exact definition of cultural hegemony. What can be observed as the closest definition or explanation of this particular characterization of hegemony is that he sees it as the spontaneous assent disposed by the large masses of the population to the broad guidance imposed on social life by the dominant constitutional group; this assent is historically induced by the prestige which the dominant group savours because of its status and function in the world of production. To have Gramsci define and clarify the idea in this way is merely to start revolving its importance and significant influence. The process seems machinelike as the ruling groups enforce an order on social life, and manipulatively subordinate it, which leads to the persuasion of the “dominant fundamental” express of the hegemony (Lears, 1985: 568). Moreover, Gramsci sees hegemony as a construction made by the ruling upper class that has for the aim to establish

total control over their people and guide them towards particular ideas and beliefs. He also claims that the power of hegemony works on convincing people and social classes to adhere to the social values and normative patterns of a system that is inherently exploitative. It is a type of social capability that is committed to voluntarism and cooperation, rather than the risk of punishment for insubordination. Hegemony occurs as the common sense that governs and influences people's every day, ordinary understanding of the world. It is a perspective of the world that is derived from the past and uncritically incorporated, and which looks forward to reproducing a sort of social homeostasis, or passivity which is reflected in moral and politics (Stoddart, 2007: 201). Hence, hegemony does not only tend to shape one's life by imposing on them various norms and rules, but also to shape their consciousness until it is completely formed and guided by perspectives that go hand in hand with the views of those who represent hegemony. Nevertheless, when people lose their freedom of choice, action or thought, and let be instructed by a discourse, then they are likely to become absorbing machines that always obey and never question. In this case the discourse is the one of the Western Capitalism; therefore, Marxism teaches people to question it and rise against it. David Wilkinson (1994: 374), says that hegemony is applied by ethnicities, by states and nations, even by individuals, but not by classes. Translators of the Greek say that in ancient Greece hegemony stands for empire, dominance, supremacy, command, and leadership in different contexts. Observing all these terms that are related to the meaning of hegemony, it becomes clear why many Marxists, especially Gramsci, see hegemony as a medium of the ruling class ambitious towards power over the other classes. However, for a hegemony to be accepted and propagated with all its rules and laws, without tensions or questioning, the best way is to be present in every segment of an individual's life.

Gramsci states that the establishments of "civil society" such as the Church, schools, the family, or the mass media are widely responsible for designing and constructing the propagating hegemonic power. In capitalist societies led by industrialization, hegemonic power is the widespread form of social power (Stoddart, 2007: 201). Gramsci gives examples of various institutions responsible for the dissemination of hegemony such as education which plays a significant role when it comes to helping individuals understand the world around them. Therefore, education represents

a cornerstone of shaping and constructing people's consciousness, and the way they think. Usually, students, and later adults, base their lives around the principles that are thought in schools, and they act upon them for most of their lives, believing in the righteousness of their choices which are largely products of the received education. Thus, for a hegemony to be accepted, schools and the education system become an inevitable part of the hegemonic propaganda. In his observance of the capitalist system, Berman (1984: 243), states that hegemony belongs to the state, and the state long ago decided that all its children, would receive education in schools that were at least approved by, if not actually governed by the state itself. The school then turns out to be the most evident field in which hegemony is transmitted to a clientele that, thanks to the state's interference, has no other choice except to be there. Being there is not necessarily to be likened with passive compliance of the dominant ideology. There are always students who think differently and work on challenging and rejecting the hegemony and ideology, but they are a minority when compared to those students who are more acceptive of the dominant ideology's attempts to socialize an obedient, flexible mass that is to support, or at least not criticise, the basically arbitrary social, economic, and political order of the capitalist hegemony. To Berman, hegemony looks to the education system, and sees it as the closest ally when it comes to moulding students' thoughts so that they can easily obtain the rules and norms of the hegemony without doubting or questioning it. Hegemony, through education, is against people who use free will or think freely, because then, the hegemony is at stake. As a result, people not allowed to be free in their thoughts and action, are caught in the chains of the dehumanization of which Marxists are aware as they try to break the chains.

Nineteenth century England established a hegemony that was mostly based on industrialization, and that imposed norms and rules which worked for the improvement of industrial capacities that had huge impact on the society in terms of economy, classes, science and education. However, education played an important role when it comes to spreading the hegemonic ideas of the Victorian England which strongly stood upon industrial principles out of which the upper class gained huge capital and power over the rest of the society. Since the hegemony ruled over educational policy, students became ideologically guided towards the values and norms of capitalism. Thanks to the education system, the ruling class managed to stay in control, and use all those coming from lower

classes for the sake of the “bourgeoisie throne”. By inventing passive labor and assuring cultural reproduction, education became powerful tool when it comes to conducting class control. Charles Dickens witnessed the period in which education was used as a tool to manipulate people and create their mindset without free will or ability to question the ruling hegemony. This also led towards even greater divisions among classes where certain groups of people were considered less worthy than the others. All this would not be possible without the effectiveness of majority of schools that worked on propagation of the hegemony, and dehumanization of huge number of generations. Therefore, Dickens played an important role by writing books that stood hostile towards the hegemony of the Victorian period and its education system. This hostile attitude is to be observed through many pages, lines, and characters from *Hard Times* and *Great Expectations*.

B. Marxist Perspective of Education as a Site of Dehumanization in Charles Dickens’ *Hard Times*

Industrialization in the Victorian era was the main reason regarding changes in society, economy, culture, and education. In general, industrialization did not only change the lifestyle of the Victorians, it also changed their perceptions. People from the ruling class had the last word when it comes to changing rules and laws that directly affected those from the low and working classes as Marxism indicates. These legislations were highly affected by industrialization since it became the main resource of power in England throughout the nineteenth century. Industrialization took control over every segment of the English society and became a sort of hegemony displayed by the bourgeoisie and the high-class people of the period. This so-called “industrial hegemony” wanted machines instead of people, and Dickens represented its aims in *Hard Times* quite vividly. *Hard Times* indicates that nineteenth-century England’s massive endorsement of industrialization endanger human beings, and threatens to turn them into machines by hindering the expansion of their emotions and abilities for imagination. This approach is the most obvious through the actions and motives of Gradgrind, and his friend and follower, Bounderby. Gradgrind is a man shaped by the hegemony, therefore he educates the children in his family, and his school in the fashion of fact, and Bounderby sees the

workers in his factory as objects without emotion that are effectively exploited for his own benefits. Dickens represents the devastating impacts of the industrial hegemony through the teachings of Gradgrind who assists with installing the “industrial ideas” in the minds of his students, so that they can become submissive mechanized robots who will serve in the name of hegemony and continue to abuse others just like Gradgrind abuses them. The mechanizing consequences of the industrial hegemony are amplified by Mr. Gradgrind’s view of rational self-interest. Mr. Gradgrind believes that the nature of human beings can be measured, quantified, and directed entirely by the rules of rationalism, exactly as the hegemony requires. Therefore, he uses his school to impose the hegemonic, industrial philosophy. Thus, *Hard Times* mirrors the hazard of leading humans to become like machines-dehumanized through a destitute education system. Mr. Gradgrind wants his school to become an image of the hegemony where industrialization is the main source of living. He dreams of making a unique model out of his school, and the thought of it makes him happy as it is described in the following lines:

Mr. Gradgrind walked homeward from the school, in a state of considerable satisfaction. It was his school, and he intended it to be a model. He intended every child in it to be a model - just as the young Gradgrinds were all models (Dickens, 1994: 7).

By “model”, Mr. Gradgrind assumes a system in which every move or thought of the students is going to reflect the needs of the hegemony, and these needs revolve around capitalistic benefits that come from the industrialized environments.

Industrialization in England was a long period of social and economic change that resulted into changing people’s lives permanently, as well as the way of history. When it comes to Western history, the only concept with the historiographical significance that can be compared with the Industrial Revolution in economic history is the Renaissance. It demands to signify the outbreak of modern history and to construe its everlasting characteristics, just as the Industrial Revolution signifies the outbreak of industrial society, and determines the fundamental mechanisms of its process. The importance of Industrial Revolution is such that it does not only affect the British society, but it also affects the economic and capitalistic history of distant places and times, and shapes and directs the lives of societies hundreds of miles from Britain’s coasts. The working life discipline, as it is known today, owes a lot to the power and capacity of the perception of the Industrial Revolution to address the imaginations of various publics (De Vries, 1994: 249-250). The

fact that the Industrial Revolution had the power to leave an impact on different societal and economic structures around the globe, shows what a serious concept it was. A concept capable of ruling society and setting new life standards through the basis of economy and capital. For Marx, a society and all its norms and rules depend on economy; therefore, the Industrial Revolution seem more than just an event in history, it makes one see it as a pillar and a unity of the hegemony utilised only for monetary purpose by the upper class of the Victorian age. Gramsci sees “the concept of hegemony as the unity of knowledge and action, ethics and politics, where such a unity, through its proliferation and concretization throughout society, becomes the way of life and the practice of the popular masses” (Fontana, 1993: 5). Industrialization became the main concern in every segment of the Victorian society, and it shaped their lives, politics, it even altered their moral standards as well. Thus, this approach to hegemonic politics as the union of knowledge and people, which in their shared communication builds a conscious and free idea that will advance from the singular to the universal, is exactly what defines the notion of hegemony as a concept of the world that has developed into the life and enterprise of the people (Fontana, 1993: 11). The growing of industrialization backed up the growing of the utilitarianism that spread not only across England, but many other countries as well. Yet, in my opinion, the core was the British Industrialization and its hegemony that overtook all the social classes in the Victorian Period. A hegemony presumes people as the well needed force in the establishing of a country, or of a new social order. The infiltration to the masses of a new knowledge and awareness creates the expansion of a hegemonic appreciation of the world, which is the procreation of moral and intellectual reform (Fontana, 1993: 50-51). Moral and intellectual reform is mostly done in schools where education is set according to the rules of the ruling hegemony. This is the case with the Industrial hegemony too, as it started changing the life of the English people, and the best way for them to accept this industrial life was if they were thought to see it as the primary goal. This is why *Hard Times* are called the “Industrial Novel”, and Dickens reveals how the industrial ideas are accepted within the society. However, if there are ideas and thoughts that go against the hegemony, they are to be controlled and removed by those in charge of representing the values of the hegemony they belong to. This is why Mr. Gradgrind is so concerned about the library of the Coketown, and all the books that

can be found there, the books that can sparkle the children's imagination and ideas which would lead them towards questioning the standards of the industrial hegemony they live in. "Mr. Gradgrind greatly tormented his mind about what the people read in this library" (Dickens, 1994: 44). The upper class cannot allow the people they control to become more intellectual or enlightened, because their discourse would be exposed to the risk of losing its very well-established authority. Therefore, the middle-class people like Gradgrind are put in charge to take care of any unwanted doubting or speculating. Thus, hegemony does not recognize wondering which is described in Chapter VIII that shows Gradgrind worrying about what people read in Coketown's library and how the reading affects their wondering:

... even these readers persisted in wondering. They wondered about human nature, human passion, human hopes and fears, the struggles, triumphs and defeats, the cares and joys and sorrows, the lives and deaths of common men and women (Dickens, 1994: 44).

The fact that the readers care and wonder about all these human traits, shows what a problem wondering is to hegemony that tends to have people all lined up. In other words, for the sake of the hegemony, people are instructed to read only what fits the views of the ruling class, otherwise they become controlled and observed, they become dehumanized, because the hegemony does not allow people to think they are something else besides submissive machines that will only work and accept industrial values based on reason and science with no room for feelings, and emotions. The process of dehumanization dispossesses people of their commonly human characteristics. As a result, they are recognized as frigid and dormant - as inanimate things that lack passion, enthusiasm, warmth, individuality, and efficiency. In contrast, people stripped of their unique human traits and qualities are recognized as subhuman critters with no language, unable to reflect and refine emotions, drained of intelligence and imagination, without culture, diligence, or self-control (Livingstone Smith, 2011: 93). Both Thomas and Louisa are drained of all these human traits as they are educated only to be reasonable, since it's the only way to fit the hegemony their father lives by. Louisa feels that she is fed up with everything her father tries to teach her.

"I have been tired a long time," said Louisa.
"Tired? Of what?" asked the astonished father.
"I don't know of what - of everything, I think." (Dickens, 1994: 11)

Mr. Gradgrind's methods and schooling totally exhausted his daughter as she finds it difficult to cope with everyday requirements of her father. The same happens with Thomas who is even more depressive than Louisa, and he is so full of hatred. "I am sick of my life, Loo. I hate it altogether, and I hate everybody except you" (Dickens, 1994: 44). Even though they are both children who are yet to learn about life, they are already tired and devoid of will to grow and learn, because their father killed every sparkle of childhood in their lives, and alienated them from the very early days of their existence. Propagating the discourse of the upper class he works for, Mr. Gradgrind is indifferent to everything. All he cares about is the propagating of the hegemony even at the cost of imbruting his own children and students. Thus, "Dehumanization is aroused, exacerbated, and exploited by propaganda" (Livingstone Smith, 2011: 24). The propaganda of the industrial hegemony and its dehumanizing traits are best seen through the characters of Louisa and Thomas. They are just children, yet they have to, and will live the hegemony.

A hegemony is an accomplished structure of experiences, communication, relationships and enterprises, with explicit and growing pressures and restrictions. In practice, hegemony can never be considered to be singular. Furthermore, it does not just passively occur as a type of dominance. It has to be constantly re-established, recreated, preserved, defended and altered (Williams, 1977: 112). In order to keep his hegemonic ambitions alive, Mr. Gradgrind continually keeps in touch with his students and his children. He keeps reminding them that facts and reason are the most important aspects of their lives which are to be lived and led within society. Whenever his students or his children attempt to leave the borders of the hegemony or question its views, Mr. Gradgrind uses his most effective defense system which is education in order to keep them under control. "You are not to see anywhere, what you don't see in fact; you are not to have anywhere, what you don't have in fact" (Dickens, 1994: 5). Mr. Gradgrind does not only teach and instruct his students to live by fact, he actually pressures them to live and see through facts, because he does not want them to see things relevant as long as they do not fit the concept of facts. He limits and narrows down their views to benefit for the discourse that sympathizes with facts. The reason for these restrictions is of course the industrial hegemony which is based upon utilitarian factual thinking and scientific progress, and the more people are indulged it, the more it will grow, and be successful. Therefore, Gwyn

Williams says that in order to be successful, a hegemony must be a procedure in which a fixed way of life must be preeminent and dominant. One conception of reality must be divulged throughout the society in all its institutions and private demonstrations, advising with its spirit all fondness, morality standards, religious and political assumptions, and all social relationships, especially in their intellectual and moral implications. This hegemony coincides to the absolute rule of the class (Berman, 1984: 241). Hence, Mr. Gradgrind works on instructing his students and children to have a fixed life. Therefore, he has one of his helpers, a gentleman known as a government officer, explain the way of thinking that will correspond to the standards and principles of the hegemony they represent. “This is a new principle, a discovery, a great discovery” (Dickens, 1994: 5). Mr. Gradgrind spreads his message through his school, because it is the most effective way for establishing all the moral and intellectual connotations that will harmonize with the discourse of the ruling class that aims to keep its hegemony as dominant as possible. Even the teachers in the schools are specially chosen, and they only teach what is most useful for the industrial ideals. Mr. M’Choakumchild is one of the teachers and a schoolmaster who comes from the ideological frame, because the only way to have the ideas passed on effectively, is to have them delivered from an intellectual who was already educated and shaped by the thoughts of a hegemony dominant in a certain period, and Mr. M’Choakumchild is an example of such intellectuals:

He and some one hundred and forty other schoolmasters, had been lately turned at the same time, in the same factory, on the same principles, like so many pianoforte legs. He had been put through an immense variety of paces, and had answered volumes of head-breaking questions (Dickens, 1994: 7).

The way Mr. M’Choakumchild’s education and training are described, shows him more as robot than a human. The word “factory” justifies the way he is an object being produced with hundreds of others to serve for the same purpose. However, this factory is not just any industrial factory in which many people, among whom children, suffered. This is the factory of the upper class that produces people as items in order to serve the hegemonic capitalistic goals. Being himself dehumanized, Mr. M’Choakumchild moves on dehumanizing others through his lessons and teachings. He is referred to as a machine tested for different paces and skills, he is not seen as a human, but more as a product. Mr. M’Choakumchild is someone who has been brought up by all the principles required by

the rules and norms of the hegemony, and this is why he is the perfect fit for Mr. Gradgrind's school. There is no one else who can deliver the required discourse better than a man who comes from the same world, the man who is considered to be just an intellectual production. "The intellectual creations of individual nations become common property" (Marx, Engels, 2018: 27). According to this statement, one may observe Mr. M'Choakumchild as the property of the whole Victorian state ruled by monarchy that relied upon industrialization. Therefore, the ideas and visions of the monarchy are helped and distributed by the bourgeoisie or the upper class who produces people of a certain intellect to spread certain ideas, and, as it is already mentioned, the best place where these created intellectuals will speak on behalf of those they represent is schools. Mr. M'Choakumchild is definitely a good example of such an intellectual, as he is someone who was taught in so many subjects such as astronomy, geography, science, arts, etymology, mathematics and ancient languages (Dickens, 1994: 7). All these subjects represent the new shift in the English society, the shift that indicated the disappearance of tradition, and emergence of science and facts which established a new hegemony based on utilitarianism and capitalism with no place for humanity.

Mr. M'Choakumchild is not just a simple teacher, but an intellectual who made it all the way to the Queen. "He had worked his stony way into Her Majesty's most honorable Privy Council's Schedule B" (Dickens, 1994: 7). Only those who are worthy enough to be in The Queen's company are also qualified to be the representatives of the hegemony in schools and other similar institutions. This is why Mr. Gradgrind has Mr. M'Choakumchild working in his school, because he will continue instructing and tutoring the students the same way Mr. Gradgrind does, especially his children Thomas and Louisa. For Mr. Gradgrind, there is nothing more important or more valuable than to educate his children upon the principles and assumptions of the time they live in. He takes the education of his children as the most sacred and significant duty, a hegemonic duty. In chapter XV, Louisa is trying to emphasize the importance of time in life, yet Gradgrind goes on looking at time only through facts.

"Father, I have often thought that life is very short." – This was so distinctly one of his subjects that he interposed.

"It is short, no doubt, my dear. Still, the average duration of human life is proved to have increased of late years. The calculations of various life assurance and annuity offices, among other figures which cannot go wrong, have established the fact."

“I speak of my own life, father.”

“O indeed? Still,” said Mr. Gradgrind, “I need not to point out to you, Louisa, that it is governed by the laws which govern lives in the aggregate.” (Dickens, 1994: 89)

Mr. Gradgrind wants Louisa to observe the world, and understand life only through his teaching as if there is no any other way of perceiving things. He wants to mould a certain consciousness in Louisa’s head, a consciousness that does not belong to her, but to her father. What Mr. Gradgrind does to his children may be seen as the creating of forged awareness, or the false consciousness. According to Marxism, false consciousness happens to be an experience in society, ideology to an implied explanation of that experience which only hastens the misinterpretation of real understanding (Eyerman, 1981: 55). False consciousness refers to all the norms, assumptions, laws and rules set by the upper class in order to set up the fundamentals of one’s life and thinking, and never to be questioned even though they can be misleading. This is exactly what Mr. Gradgrind does, as he wants Louisa to have a perception of life and fate, and think according to the teachings and rules of the world based upon the industrial hegemony where everything relies on utilitarianism. When it comes to false consciousness, both Feuerbach and Marx are to be considered with their statements, and how they are reflected in *Hard Times*. False consciousness leads towards self-alienation. According to Feuerbach, human self-alienation happens when people are dominated and ruled by a certain idea. Therefore, this kind of self-alienation is an intellectual phenomenon. For Marx, on the other hand, human self-alienation occurs when human beings are controlled and deceived by real social designs and objects. Thus, self-alienation, and the alienated false consciousness represent a condition in which humans are separated from their creative and productive power, their core, and finally they lose control over their human essence (Pines, 1993: 123-124). Mr. Gradgrind is a representative of Feuerbach’s statement, as he is dominated, controlled, and in the end self-alienated by the capitalist idea of the ruling hegemony. He uses social designs such as education to display his ideas on his children and students, therefore they get alienated by, as Marx says, social objects and they end up living with a false consciousness caused by the alienation which is just another gateway towards dehumanization. The rise of capitalism and all its norms and values, and the division it caused within societies, made common people degraded and alienated, leading them into the state of dehumanization (West, 1969: 1). In *Hard Times*, not only the common people

or working class are affected by the ideas of capitalism, but Mr. Gradgrind himself and his children. Therefore, “the malady of capitalism was not only exploitation of the worker but the very dehumanization of the human subject” (Sharma, 1979: 356). Louisa seems to be the biggest victim of dehumanization, since she could not escape her father’s utilitarian, capitalistic education program that did not only reflect on her childhood, but it also took its toll later on in her life, and affected her behavior, thoughts, and decisions.

What I have learned has left me doubting, misbelieving, despising, regretting, what I have not learned; and my dismal resource has been to think that life would soon go by, and that nothing in it could be worth the pain and trouble of a contest (Dickens, 1994: 195).

All that Louisa has from life is regretting. She realizes that all this time she had been misguided by her father’s education which estranged her from human values, leaving her in despair and anguish. Louisa has a very depressive perspective of life, and she cannot fight it because she was educated for too long that it completely changed her perspective of life that ultimately fails. Louisa’s life is an example how a hegemony in which people live affects all the segments of their lives starting from the state and its laws and regulations, and going all the way down in schools, abrogating every single chance of children to be emotional, creative human beings. In Gramsci’s observations, hegemony does not only inflict domination, but alters and changes beliefs, values, cultures and traditions, and social activities. It does it in order to preserve and make real the existent social order and decorum, that is, what people know as their everyday, mundane lives. In schools, such hegemony is consistently and systematically disbursed through the collection and selection of literacy materials and instructional methods decided by the makers of policy, and school authorities, and then carried out by teachers in classrooms (Cadiero-Kaplan, 2004: 55). Mr. Gradgrind attempts to make his students accept the hegemony, and live by its standards, and by doing so, he does not only change their habits and routines, he also tries to change their beliefs about the life and world around them. The beliefs that are entwined with imagination, feelings, emotions or creativity do not exist in Mr. Gradgrind’s world. The more he tries to impose his ideas, the more his children and students are aware of the dehumanizing consequences of those ideas. Even Bitzer, as one of the best students of Mr. Gradgrind’s, is aware of the situation. “I beg your pardon for interrupting you, Sir”, returned Bitzer; “but I am sure you know that the whole social system is a question of self-interest” (Dickens, 1994: 258). If the whole

social system is a question of self-interest, therefore, education, as a part of the social system, is also ruled by the norms of self-interest. Mr. Gradgrind is clear in his intentions, and they are to make generations of young people who will care only about self-interest, since it is the only matter that will make their lives rich and socially, and economically safe. Yet, on the other hand it will make all the “educated” ones forget about humanity and all the elements that make a person human. However, Mr. Gradgrind does not care, because, to him there is no any other life beside the one lived by the values of the industrial hegemony established upon capitalism and utilitarianism which is described by Dickens in chapter VIII:

It was a fundamental principle of the Gradgrind philosophy that everything was to be paid for. Nobody was even on any account to give anybody anything, or render anybody help without purchase. Gratitude was to be abolished, and the virtues springing for it were not to be. Every inch of the existence of mankind, from birth to death, was to be a bargain across a counter. And if we didn't get to Heaven that way, it was not a politico-economical place, and we had no business there (Dickens, 1994: 258).

Mr. Gradgrind spent all his life believing that there are no other principles to live by, beside the utilitarian and capitalistic ones. For him, everything revolves around money, and nothing has any value, as long as money and capital are not included. Gratitude, appreciation, or any other human traces that represent people helping each other, do not have any significance for Mr. Gradgrind because it is only money that should make people act, according to his views. To him, human existence is nothing else but a constant trade, and it only has value if money is included, and not only the existence on earth, but other-worldly life too. Mr. Gradgrind does not recognize emotions, beliefs and feelings; therefore, he does not recognize humanity. His philosophy shows how much he is dehumanized himself, thus it is not surprising why he tends to dehumanize other generations in his utilitarian schools including his own children. For Marxists, Mr. Gradgrind would be a perfect definition of a capitalist who lives and dies for the hegemony, and who is set to exploit everyone and everything for the sake of the upper class and its ambitions which in this case are rooted in industrialization and utilitarianism.

Hard Times remain as a work that brilliantly mirrors the industrial world of the Victorian period, and all its realities and flaws. Dickens uses education as the most significant theme in the work in order to represent how schools and education can be used, but also misused for intentions and aims of the ruling upper class that thrives on

capitalism, a system and a hegemony in which, according to Marxism, people as humans are in the very last place of existence. What happens with children when all their human elements are taken away from them in the early stage of their lives through schools and education is best represented through Gradgrind's students and children who end up unhappy, lost, in other words dehumanized, due to their father's rules and perspectives. However, Louisa and Thomas are not the only victims of the hegemony. Pip is also victimized, and *Great Expectations* offer another perspective of the hegemony, and how a human being becomes dehumanized by its laws and values which are to be discussed in the following pages.

C. Marxist Perspective of Education as a Site of Dehumanization in Charles Dickens' *Great Expectations*

Just like *Hard Times*, *Great Expectations* also raises questions about various segments of the Victorian period regarding the social class, economy, family, self-improvement, and wealth. All these segments are represented through Pip's journey which he undertakes from his village and goes all the way to London where he becomes a gentleman. His adventure is followed by his tendency towards education that turns him into a man of high standards and great expectations. In addition to this, Pip's education reflects his improvement, ups and downs, his perspective on life, and family and interpersonal relationship. Yet, it also reflects and shows the face of the Victorian era in terms of governing of the people through certain ways of education in order to maintain its laws, rules, and norms over the society. In other words, education in *Great Expectations* and the way it is applied and transformed, mirrors the Victorian hegemony which largely relied upon industrialism and capitalism. Every part of Pip's educational journey, starting from the poor village and dame school towards the private education among the tutors of the upper class, reflects the ladders of the social classes set up by the ruling system in order to keep different groups of people for different purposes and aims. Thus, the evening dame school represents the low and working class, whilst the private education indicates the middle and upper class, and Pip goes through all these systems of education that show how a hegemony is firm in attention to keep everything in order in the society, even if that means limiting people through education, not allowing them to improve or move any

further than they are allowed and determined by the ruling class. This is how freedom is lost, and this is how dehumanization is achieved, and even Pip cannot escape it.

In the beginning of the story, Pip is sent to Mr. Wopsle's great-aunt's evening school, and it is a school that perfectly reflects the issue of the real evening schools during the Victorian period. Placed in a cottage and governed by a woman who was not literate enough herself, shows what kind of education is given in this school. Mr. Wopsle's great-aunt's school is more of a place that serves for keeping the children of the low and working class together in one spot, rather than really educating them, their lessons do not have much to offer. The students are seen as the successors of their low-class parents, and it is not important whether they are tutored enough, because sooner or later they will end up in various factories over all the industrial cities where they will be used as labor since the Victorian industrial hegemony depended on large number of workers in factories due to the poor and limited education in public and evening schools, the education that was hegemonically constructed, and aimless for those of the low class. In Chapter 7, the description of the aunt of Mr. Wopsle, mirrors the condition of the evening school as well. "Mr. Wopsle's great-aunt kept an evening village school; that is to say, she was a ridiculous old woman of limited means and unlimited infirmity" (Dickens, 1992: 36). The aunt is described as an aged and weak woman, yet she is in charge of a school and she is supposed to govern it and make education possible. The fact that she is someone so old, shows that the education in her school is displayed according to her own skills and appearance. Her pedagogic style is also as old fashioned as her insights, therefore the students end up benighted:

After receiving the charge with every mark of derision, the pupils formed in line buzzingly passed a ragged book from hand to hand. The book had an alphabet in it, some figures and tables, and a little spelling – that is to say, it had once. As soon as this volume began to circulate, Mr. Wopsle's great-aunt fell into a state of coma; arising either from sleep or a rheumatic paroxysm. The pupils then entered among themselves upon a competitive examination on the subject of Boots, with the view of ascertaining who could tread upon whose toes (Dickens, 1992: 61).

The aunt who falls in coma and the students who share only one torn book in the classroom show in what kind of state the school is. A state where playing games is way more important than studying. The noxious state that represents the future of all the students, and that future is among coal and factory machines with no freedom, nor life. It seems that Mr. Wopsle and his aunt are placed to serve the upper class in its goals and ambitions, and that service is reflected in the unschooling of children, so that they would

not have any other opportunity beside being labour which is the most crucial pillar of the industrial discourse. A hegemony has for the aim to impose an effect known as the pessimism of the intellect, and this effect serves to reduce the value of knowledge in one's eyes. This is how a supremacy maintains power over a certain group of people, it does not only gain power over their institutions and sources, but it also forces a certain lifestyle on them and legitimizes it, so that it can never be questioned (Lipsitz, 1988: 146-147). In addition to his, Mr. Wopsle's great-aunt's evening school does not care about education, instead of that, it leads students to an inevitable fate in which they are going to remain poor working people. However, they accept this condition since they do not get any education, and since it is legitimized by the ruling power not to be well educated. Therefore, the aunt's evening school does a great job when it comes to serving the hegemony which has for the aim to keep majority of the people uneducated in order to rule over them.

The children in Pip's classroom do not care about being educated, because no importance is given to education at all. Instead of learning the students are constantly being punished by Mr. Wopsle's great-aunt, therefore all they know is to reflect the violence on each other, or even on their teacher Biddy who is also an orphan like Pip, and who struggles with the pupils who behave inappropriately as Pip witnesses "several single combats between Biddy and refractory students" (Dickens, 1992: 62). The great-aunt's evening school is a combat arena rather than an educational institution, and instead of being enlightened, the students become violent as they decline in improving their intellect. Being sensitive, reasonable and caring are some of the human characteristics that separate human beings from other living animals. Humans are deemed to be unique in their intellectual sophistication, delicacy, incorporated moral sensitivity, sentiment, and civility. Thus, when humans are perceived and treated in a way where they are seen to lack culture, be immoral, vulgar, irrational, or guileless, then they are dehumanized and seen as animal-like (Zebel, 2008: 197). The way students behave in the evening school of Mr. Wopsle's great-aunt, is just a reflection of the way they are treated. The aunt does not care for them, for her they are just a bunch of wildlings who are supposed to spend some time in school when they are not working. She is too lazy and weak to care about the students, yet when they are erratic and frisky, she has no problem punishing them

physically. “When this horrible din had lasted a certain time, it mechanically awoke Mr. Wopsle’s great-aunt who staggered at a boy fortuitously, and pulled his ears” (Dickens, 1992: 62). Dickens describes Pip’s school’s harsh reality that is found in many writings and collected stories about the Victorian period. One of these collections belong to Jackson Lee who collected stories among which some talk about the social and education issues in his *Daily Life in Victorian London*. Lee (2011: 93) records a diary written by a public-school teacher from 1850, also depicts the situation. “No school can possibly be worse than this. It were an easier task to get attention from savages . . . They require more training than teaching”. Calling the students “savages”, shows the quality of the public schools and what a fertile ground they were for alienation and dehumanization of the students instead of education of them. Being marked as savages reduces their status as human beings, and all due to the low-class families they come from where they did not have the opportunity to be taken care of properly, because of the harsh life conditions that kept their parents occupied with surviving. So, their children were sent to public schools that would simply accept their misbehavior instead of fixing it. The way Dickens describes Pip’s classroom is just a mere reflection of Jackson Lee’s collection and the described atmosphere which was more than chaotic when it comes to the behavior of students and teachers. It seems that the industrial hegemony of the Victorian era did everything in its power in intention to never run out of cheap labor that used to be a huge number of poor children who were only infatuated with the so-called education, while they were dehumanized and prepared for the life of hard work. Dickens witnessed the period in which the low life children’s lives were at the peak of suffering, and Pip as a character is the spokesman of all those children. He is also faced with harsh life conditions in which he has to work abreast with studying, and he constantly feels dehumanized as he confesses himself the harsh fact about his life in Chapter 8:

... I set off on the four-mile walk to our forge; pondering as I went along, on all I had seen, and deeply revolving that I was a common labouring-boy; that my hands were coarse, that my boots were thick; that I had fallen into a despicable habit of calling knaves Jacks; that I was much more ignorant than I had considered myself last night, and generally that I was in a low-lived, bad way (Dickens, 1992: 55).

Pip’s words speak dehumanization. As a child, he is supposed to enjoy in his childhood, get proper education and be happy. Yet, he is down and depressed, he is aware of his situation, and feels devastated. He sees himself just as a labouring-boy deprived of

rights to live his young days as a boy of his age is supposed to do. He does not have the luxury to be cheerful due to the economic conditions of his family. He has to work, since the evening school does not offer him any prosperity, which makes him even more disappointed and miserable. All this hopelessness and anguish, because he and many of his peers are the victims of industrialization and its capitalistic hegemony that has already predetermined their lives. The lives which are meant to be without proper education, low, poor, and full of ignorance. Dehumanization is also considered to be a symptom of illiteracy and ignorance, and is to be corrected by administering a convenient dosage of intellectual, cerebral sophistication. Those who dehumanize and the dehumanized ones are to be convinced that there's something about being human that makes all of people worthy of a sort of respect that is inconsistent with perpetrating inhumanity (Livingstone Smith, 2011: 256). However, Pip does not want to set for illiteracy and ignorance. He does not want to accept the situation he found himself in, because he wants a life of quality education that is going to help him on his way towards the great expectations. He understands that Mr. Wopsle's great-aunt's school is not sufficient for him as he wants to learn and comprehend more information. "As I was getting to big for Mr Wopsle's great-aunt' room, my education under that preposterous female terminated" (Dickens, 1992: 92). Pip keeps dreaming about a proper education that will help him achieve his dreams, even though his social status goes against his ambitions.

When it comes to Pip's social status, the dehumanizing intentions of the Victorian elite are also to be observed through the character of Miss Havisham and the way she talks to Pip. Pip is in love with her adopted daughter Estella, yet Miss Havisham is against it, because she cannot accept her daughter to be together with someone who comes from the low class, since Estella and her aunt belong to the wealthy circle of people. Miss Havisham's attitude actually reflects the emotional culture of the Victorians. Victorians converted their emotional culture into presumptions that low-class people were not capable of the finer affection and emotion it embraced. Therefore, they were convinced to believe in the emotional superiority which allowed them to condemn the lower classes (Stearns, 1994: 42). Led by the same belief of superiority, Miss Havisham condemns Pip, and makes him look not worthy in Estella eyes. To her, Pip is just another laborer, and she doesn't hide her disappointment about it. "With this boy! Why, he is a common laboring-

boy'' (Dickens, 1992: 50). Miss Havisham tries to humiliate Pip, and always refers to his social status, as well as his poor education. However, she wants him to stay not so well educated, and Pip is very well aware of that which is shown in Chapter 12 where Pip makes clear that he understands Miss Havisham's preferences:

...and I enlarged upon my knowing nothing and wanting to know everything, in the hope that she might offer some help towards that desirable end. But she did not; on the contrary, she seemed to prefer my being ignorant (Dickens, 1992: 80).

Miss Havisham is a wealthy woman, therefore she is pretty frank in her intentions towards Pip who comes from a low-class family, as she looks down on him. Her observation of Pip also represents the attitude of the high capitalistic class towards common, working low-class people. However, even if Pip and those of his kind get education, then it is the education of the evening schools that do not care about cultivating their students. Instead of getting education, the students get punishments and insignificant information that will never help them in their lives. The industrial leadership of the Victorians did everything possible to keep majority of the kids uneducated, even if they were sent to schools. The schools ruled by the same system who wanted working slaves in the service of capitalism, not educated citizens. The advancement of capitalism in the Western world had been guided by the increase of a progressively complex civil society - the enlargement of an adept labor enforcement, the significance of constructing and shaping the standards of knowledge and education, the role of the mass and its impact on norms and values, and the opportunity of more advanced techniques and methods for the manipulation of the so-called public opinion. Gramsci mentions the successful regimes and systems of the nineteenth century in England, France, and the United States as remarkable examples where the bourgeoisie had achieved in authorizing hegemony (Grelle, 2016: 17). In addition to this statement, I must say that the industrial hegemony managed to establish itself very successfully during the nineteenth century England, especially through the means of education which was totally controlled by the hegemonic circles. Therefore, establishing dame schools meant the establishment of a shortcut towards the life of labor for majority of the students who were already familiar with the hard work, since they did not care about the schools the same way the schools did not care about them. However, Pip thinks that getting a high-quality education will help him avoid the destiny of his classmates and live the dream life where he is going to be a wealthy

gentleman. Once his dreams come true, he will realize that even the highest level of education can be devastating as much as the education of the great-aunt's evening school.

From the very beginning of his high education, Pip is guided by people from the very upper-class of the English Society. Mr. Jaggers, the guardian who is in charge of taking Pip and bringing him to London, is just another straightforward, high-class man whose life revolves around money, trade, and capitalism as the main traits of the Victorian industrial hegemony. Pip realizes this the moment he sees Mr. Jaggers' conversations with other people who appear to be his clients. Both men and women depend on Mr. Jaggers as they pay him for various services, and all he cares about is their money, without even considering their economic conditions. Mr. Jaggers talks with the clients are very indifferent, he only asks if they payed on time, and he doesn't even listen properly to their issues and problems (Dickens, 1992: 140). The way Mr. Jaggers behave to other people simply shows the way the hegemonic high class treat the low-class people, indifferent and without empathy, and Pip is going to be educated exactly by the people who come from the same circle as Mr. Jaggers who explains what he wants to do with Pip in Chapter 18:

It is considered that you must be better educated, in accordance with your altered position, and that you will be alive to the importance and necessity of at once entering on that advantage (Dickens, 1992: 118).

Mr. Jaggers is there to take Pip away from the town and he recommends the tutor known as Mr. Mathew Pocket who is another capitalist from the upper class, and who tends to educate his students in the manner of the industrial hegemony, and not only his students, but his children as well. When Pip meets Herbert Pocket who happens to be Mr. Pocket's son, Pip realizes that all the tutoring of Mr. Pocket is based upon capitalism, as he makes capitalists out of his students and children, which is obvious from Pip's and Herbert's conversation:

We were very gay and sociable, and I asked him, in the course of conversation, what he was? He replied. "A capitalist - an Insurer of Ships". I suppose he saw me glancing about the room in search of some tokens of Shipping, or capital for he added, "In the City". (Dickens, 1992: 157)

Herbert is trained and educated to think, act and behave like a capitalist, and he does not see himself in any other way. All he cares about is his capital and how it should be invested in order to gain more profit, because that is the only education he got. The education instructed by the ruling hegemony that wants certain group of people, usually

those of the high class, to continue the legacy of their families and run business where the low and working-class people will suffer and work for small salaries. Yet, even though some of the students are educated privately in high quality, still they cannot escape the prowling dehumanization of the education system. Not even Pip who comes from a poor family that thinks that he finally got lucky. It is not only that he gets educated, but he has to behave in the same way as his guiders and tutors. Pip starts learning about business and capitalism, yet on the other hand he starts losing himself. Every hegemony works on the principles of the discourse it represents. One of the principles of a hegemonic discourse is make people educated on knowing themselves and coming to themselves. In order to be educated in this way and practice the work of the so-called self-identification that is supposed to be established upon masculinity and resistance, students need to restrict feelings or emotions (Connell, 2005: 842). Pip realizes that he must give up on his old self in order to become a gentleman, and his tutor and guider educate him to become like them, to take the identity of a serious, indifferent capitalist who does not even laugh just like Mr. Jaggers. "... it was, that my feelings should be in the same place with him – that was the agonizing circumstance" (Dickens, 1992: 207). Pip is aware that his identity of an emotional person is at stake, yet he has to give up on it, and make a new one which is the identity of those who come from the hegemony of industrialization and capitalism. The identity that lacks humanity. Even his roommate Herbert decides to call him a different name instead of the name Pip. "Would you mind Handel for a familiar name" (Dickens, 1992: 153). By calling him Handel, Herbert takes away Pip's real name away from him, therefore he shapes a new identity for him too. Pip cannot keep even his real name anymore because he now belongs to a new world that corrupts everything that makes a person human, even their names. Having everything changed in his life such as education, lifestyle and the circle of people he hangs out with, Pip also changes the attitude towards his real name, and likes the name Handel as he accepts it with pleasure with pleasure. "I should like it very much" (Dickens, 1992: 153). Giving Pip a new name is the way of how Herbert was educated, and that is to look at people only through the prism of capitalism and high class, so if a person's name does not fit the hegemonic limbo, Herbert feels free to use other names for those around him. Once a person's identity is accorded and shaped according to certain norms and laws, then that person lives the death of his or

her own humanity, and freedom (Livingstone Smith, 2011: 87). From the very beginning of his new life under the new education and tutoring, Pip loses the right to be called his real name, and becomes Hendel in the eyes of his new friend and roommate, Herbert. However, the name is not the only thing that Pip loses. As he gets more and more educated and instructed by Mr. Pocket and his hegemonic, capitalistic methods, Pip realizes that he started losing his own self, the very core of who he is, or who he used to be. The more he realizes how the new education devastated him, the more he regrets meeting Miss Havisham and coming to London and accepting to be guided by Mr. Jaggers and tutored by Mr. Pocket, and he confesses his regret in the following lines:

I used to think with a weariness on my spirits, that I should have been happier and better if I had never seen Miss Havisham's face, and risen to manhood content to be partners with Joe in the honest old forge. Many a time of the evening, when I sat alone looking at the fire, I thought, after all there was no fire like the forge fire and the kitchen fire at all (Dickens, 1992: 232).

Pip becomes aware of his situation, and lives to regret his decision to become an educated gentleman who is supposed to achieve his great expectations. He starts to miss his old life he had with his sister and her husband Joe. The life under the capitalist hegemony and education made him alienated and lost, in the life of selling and buying, and after all the life of losing money. Once a person is educated to look at life through money, and once they lose money, they also lose themselves and their lives as well. This is exactly what happens to Pip and his friend Herbert. They keep spending money, thinking that it is the only way to live their lives as they would never run out of money, until they completely go broke and understand that their life is miserable, and nothing more than an infatuation as Pip confesses it. "There was a gay fiction among us that we were constantly enjoying ourselves, and a skeleton truth that we never did" (Dickens, 1992: 234). The more Pip and Herbert try to get out of the monetary-based life, they cannot do it, as they are constantly directed and limited by their guiders and tutors. "They are mounting up, Hendel", Herbert would say; "upon my life, they are mounting up" (Dickens, 1992: 235). Both Pip and Herbert are being swallowed by the norms and assumptions of the high-class people who used education in order to teach them business implementing the capitalistic ideas into their consciousness. For Gramsci, hegemony happens to convert and change the philosophy of consciousness into the substantive material segments of a counter-culture and the conversion of the everyday. Nevertheless, this kind of success comes at a cost (Roberts, 2006: 42). This cost is reflected in

dehumanization that is conducted by the rules of the upper class that tends to transform the everyday lives of people in order to establish control over them regardless to which class they belong. The hegemony has one job, and that is to instruct and take over every segment of people's lives in order to alter their consciousness and reality which, in this case, is related to the capitalist, industrial hegemony and its ideas. Mr. Jaggers is a perfect example of the messenger of hegemony, and he proves it through his occupation. "As I have told you before, I am the mere agent. I execute my instructions, and I am paid for doing so" (Dickens, 1992: 245). Guiding and sending children to be specifically educated for the needs of the upper class that serves the hegemony is the most effective instruction that Mr. Jaggers executes. Once a certain power takes over a society, it tends to penetrate into every segment of the life of the people coming from that society. The best way to reach the people and take them under control is to establish rule over the cultural and educational institutions and communities. When the culture and education are organized towards the ruling power, it becomes safe from undermining (Roberts, 2006: 8-9). The industrial, capitalist system in which Pip lives has its roots deep into the Victorian society, and it becomes impossible to live out of it. Pip's education is directly related to the ideas of the ruling hegemony which is established upon a capital machinery in which humanity does not have any significance. Pip feels how devastating his education has become for him. He becomes a gentleman, yet he is unhappy. He gets to wake up in the state of dehumanization, and he becomes aware of it:

It was an unhappy life that I lived, and its one dominant anxiety, towering over all its other anxieties like a high mountain above a range of mountains, never disappeared from my view (Dickens, 1992: 324).

Pip realizes that, after all, the life around capitalists and education brought him more of misery and suffering instead of enlightenment. The way Pip feels shows what happens when education is misused for someone else's aims and ambitions instead of the students' ones. Pip is taught how to behave and think like an average capitalist, yet that is not what his nature is about, and he lives to regret accepting to come to London and become educated by the ruling, upper class. In the end, all that Pip has, are the ideas of capitalist, high-class society. He does not use his own mind to comprehend the world around him, but the mind of the people like Mr. Pocket, Mr. Jaggers, or Miss. Havisham. Pip is forced into their way of thinking instead of having his own which is one of the most significant

characteristics that define a living human being. Yet, education in Pip's case means the loss of free thinking, since every dominion does not rely upon free minds, but the opposite of that. Controlled and instructed mindsets are the priority of every powerful discourse. Hegemony is never ensured by forcible practices alone, but must perpetually include the certain education of the people who will learn to accept the political, social, and economic order from which unity is. This education takes various schemes and forms, mostly unconscious, and happens mainly through the system of society, or social life that arranges each individual in a specific situation or ground, from which that individual can only understand the world in a certain restricted way, although he and she can open their minds to other available worlds, or new orders. So, their dealings with life's problems are chained and limited to certain ways of assimilating their everyday, mundane world that is related to particular "languages" dictated by the hegemony (Davidson, 2008: 63-64). Pip's life is limited within the borders of capitalism where he is supposed to care only for business. Just like all the other children educated by the hegemonic principles, he is not allowed to think differently from the requirements of the imposed education. Pip's consciousness is restricted, as well as his behavior, and that becomes obvious from the conversation he has with Estella. "We have no choice, you and I, but to obey our instructions. We are not free to follow our own devices, You and I" (Dickens, 1992: 226). These lines, uttered by Estella, show her awareness of the fact that being raised and educated by the upper and middle-class people, in this case by Miss. Havisham and Mr. Pocket, they both have no freedom of choice, nor freedom of thinking. No matter what, Pip and Estella must obey the principles and norms under which they were taught, because it is the only way for them to exist among the established assumptions of industrialization and capitalism. Even if they can provide decent lives by submitting themselves to the rules of the hegemony, they lose their freedom, and feel trapped within the bars of the cage in which their tutors and guiders put them through education. Estella, like Pip, is deprived of independence and freedom, therefore she is also alienated and dehumanized. Yet, dehumanization is eliminated when men reach freedom according to Marx and Hegel. They look at freedom as something that represents independent and self-governed, autonomous existence. Humanity will become free when the world has turned into a place so humanized and freed of any kind of exploitation that man and society will enter the

state of unison in theory and practice (Horton, 1964: 289). Pip and his friends are exploited by the people of the ruling class who want Pip and all other students to continue the legacy of the discourse in which the society will still be divided in classes where the upper class will have the main word, and be able to control the lives and destinies of those who come from the down ladder of the English society. Pip does not have the luxury of thinking for himself, neither has Estella. He realizes that they are being devoured by the capitalistic discourse, as he observes the way Miss. Havisham used to treat Estella, “... she were devouring the beautiful creature she had reared” (Dickens, 1992: 258). Estella and Pip’s destinies are the same, and just like many of his fellows, Pip is used by the education system and the people who only care about keeping capitalism in power.

A hegemony tends to reflect itself through various norms, laws and assumptions as the main pillars of very community and societal circles, because it is the only way to maintain power and control over people. Once it gets to dominate over people’s choices, views and lives after all, sovereignty replaces freedom, and people are left without liberties without even noticing it. Therefore, education is used as the most effective tool in order to impose and establish traits upon people’s lives through various subjects and programs. Schools and education are known as the first authorities that must not be questioned, and once these authorities are taken under the scope of the hegemony, then it becomes very easy to lead majority of students under the umbrella of a certain mindset that will go hand in hand with the ideas of those in power. The same goes for the industrial, capitalist discourse of the Victorian period. It was a discourse in which money was over life, and in which man as a human being was at the very last place, totally insignificant, and dehumanized by capitalism as Marxism saw it. In the capitalist system supported by industrialization, majority of people were victimized for the sake of capitalism remaining in power, and Dickens creates Pip as a character who goes through all the stages of the Victorian society and classes, and still ends up dehumanized due to the education that, instead of turning him into a better human being, turned him into a desperate and reckless consumer.

IV. CHAPTER III

A. Althusser's *Ideology and Ideological State Apparatuses*

Many Marxists such as George Lukacs, Herbert Marcuse, Karl Korsch, and already mentioned, Antonio Gramsci, continued the idea of Marxism, developing and introducing it to various segments of the western society in order to carry out the legacy of Karl Marx and his vision of a world without capitalism. However, Louis Althusser got away from certain teachings of classic Marxism, and became one of the loudest philosophers of the twentieth century. Althusser states that “Ideology represents the imaginary relationship of individuals to their real conditions of existence” (Felluga, 2011: 181). This signifies that there is no real world hidden by ideology as early Marxists would claim, but a constant ideology in which people live, and which is established upon symbolism and language that creates a certain “reality” which shifts according to time and place. With this approach, Althusser came closer to Lacan’s concept of the Real which means that reality is always shaped and directed by a society’s ideology, and people born into it, will always accept it as the only truth. They will believe that whatever action they take is the right one, and that they are inseparable part of the system. This is why Althusser is recognized as a structural Marxist, and is known a leading structural Marxist figure. According to him and other structural Marxists, it is more significant to study and research the structures of society, not individuals. This opposes humanistic Marxists, who saw individuals as visionary beings capable of framing history through their actions. For Althusser there is no real vision, it is all about control and dominance.

In 1970 Althusser writes an essay known as *Ideology and Ideological State Apparatuses* in order to offer a better perspective on how those who have economic power and control manage to keep their influence over societies. After Reading *Capital* (1965) and *For Marx* (1969), *Ideology and Ideological State Apparatuses* is considered to be one

of the most prominent Althusser's works. In this essay, Althusser presents two main apparatuses groups: Repressive State apparatuses and Ideological state apparatuses as the tools by which a state and its hegemony always succeed to maintain dominance and power over the society. It is a process or a group of processes through which a hegemony makes sure that no person can live a life without following an ideology (Althusser, 1968: 171). According to this Althusser's statement, any kind of freedom such as freedom of choice or thought cannot exist under an ideology since very ideology required to be followed and believed without a choice. Therefore, the loss of freedom rises the risk of dehumanization.

According to Althusser, Repressive State apparatuses also known as the RSA are made out of authorities responsible for having everything in control such as government, courts, police and army. These authorities are meant to manage the control over people and socialize them in a way never to question those in power that make the RSA as the only bodies responsible for maintaining law, order and discipline. Therefore, Althusser (2014: 70) says that "the state apparatus, which defines the state as a repressive force of execution and intervention 'at the service of the dominant classes' in the class struggle waged by the bourgeoisie and its allies against the proletariat, is well and truly the state, and this well and truly defines its basic function". Once this function is maintained and established as the pillars of a certain society, anyone that would break the pillar would end up with punishments and being an outcast. This means that when an ideology is introduced to a society, it gains the status of the unquestionable, and it must never be doubted or questioned. In other words, the RSA imposes an ideology which is not to be undermined nor not believed by the working and low class. The indisputable ideology is imposed by hegemony under which all the people must be the same as subjects. Therefore, Althusser (2001: 116) says that the main aim of ideology is to "constitute concrete individuals as subjects". In order to make subjects out of individuals, the Repressive State apparatuses need the Ideological State apparatuses are the ISA.

The ISA is made of institutions such as the politics, religion and the education system. Each one of these institutions has a task to direct people towards the hegemony and the ideology it represents. "We shall say that a church is, qua 'institution', a realization of religious ideology. We shall say that a school is a realization of ideology. We shall say that a political party is a realization of a political ideology, and so on. The

same goes for all the institutions we have listed. But beware: a church, a school, a party do not constitute one Ideological State Apparatus; rather, each forms a component part of different systems, which we term Ideological State Apparatuses: the religious system, scholastic system, political system, and so on.” (Althusser, 2014: 84-85) All the systems happen to have tasks how to construct people’s behaviors and thoughts, depriving them of the right to act or think according to their own will which seems to lead towards a systemized dehumanization. For example, religion teaches people to follow moral codes, respect authorities and avoid doubting and questioning. The politics are responsible for conducting propaganda about patriotism and moralism, and for guiding people towards assumptions and rules that are socially accepted. Both of these institutions have tasks that are more than effective on the behalf of the hegemony. However, the education system does the most necessary function which is influencing people’s thoughts and framing their behavior traits. Althusser (2001: 68) says that teachers are “‘intellectuals employed in a given education system and subject to that system, performing, as a mass, the social function of inculcating the 'values of the ruling ideology’”. So, the values, no matter what they are, are not supposed to be challenged, and for that not to happen, a certain education system is established that will guide students towards the path of submission and service to the ideological apparatuses as the main foundation of every hegemony. The status of the education system is so powerful that Althusser (2001: 152) believes that “‘the ideological State apparatus which has been installed in the dominant position in mature capitalist social formations as a result of a violent political and ideological class struggle against the old dominant ideological State apparatus, is the educational ideological apparatus’”. Education is always there serving as the helping hand of the RSA in order to prepare students – the future adults and citizens for the new system and beliefs that will eventually come as the imitation of a new hegemony that has replaced the old one. Hegemonies and ideologies change, yet the education system remains their most powerful tool to be used for the control of society.

Looking back at history, education was invented for the sake of getting the best out of humans. The education system became an inseparable segment of every society, and it continues to involve millions of people in order to cultivate them, enlighten them, and give their lives a purpose and meaning. When observed from this point, education stands

for one of the most solid pillars in one's life. However, when the education system becomes controlled and directed what to advocate and what to hinder without letting people decide about it, then the status of such education becomes very ambiguous and questioned whether it really takes people towards sophistication or decay, in this case, towards dehumanization. Studying Althusser, Kuper (1989: 161) recognized dehumanization as a phenomenon that occurs and remains at a cognitive, institutional, and ideological level. According to Kuper's claim, the repressive and ideological state apparatuses happen to be a very fertile ground for dehumanization since these apparatuses tend to have everything in control exactly through the function of their institutions that serve a certain ideology which is supposed to be implemented in humans' cognitive side.

When it comes to *Hard Times* and *Great Expectations*, the concept of Althusser's state apparatuses is more than obvious. The elements of both repressive and ideological apparatuses are present in these two works of Charles Dickens through many characters, their dialogs, points of view, as well as the message they send, and not only through characters, but the described atmospheres and environments that reflect the presence of the apparatuses in the way that only Dickens can put on paper and describe. Therefore, what Althusser claims in his essays about the state apparatuses, is likely predicted in Dickens works written decades before, and their connection to Althusser's theory and dehumanization will be discussed in the following pages.

B. Dehumanization and Ideological State Apparatuses in *Hard Times*

Even though Althusser's theory of state apparatuses emerged throughout the mid twentieth century, Charles Dickens' works had foreshadowed this very notion before it even become famous in the twentieth century. The themes and topics in Dickens' novels usually vary between social changes and the repercussion of the Industrial revolution which clearly show the bond between those in power and the institutions that worked in their favor, and how it all reflected on the English society during the Victorian era. In other words, the themes, characters, plots and narration in general reflect the bond between the repressive state apparatuses and the ideological state apparatuses. His *Hard Times*, is

one of the most trustworthy personifications of the concept of state apparatuses in the way Althusser presented them later in. *Hard Times* reflect the very core of England's industrial period and all the transition that came with it. The Industrial Revolution did not only become a period of scientific and technological changes, it changed the whole episteme of the English society, an episteme that gave birth to a new ideology based upon capitalism and high-class society standards which all together turned into a ruling hegemony with only one aim – the thrive of industries in the country. *Hard Times* reflects the power of Industrialization and its control over people's lives which is exactly what the RSA does according to Althusser. The exploitation of child labor, dominant role of money, and misery of the low and working-class people are some of the traces of dehumanization that Dickens questions in *Hard Times* in order to challenge the repressive apparatus of the period he lived in. Besides these issues, which already present the dark and dehumanized side of the Industrial hegemony and its RSA, Dickens also highlights the role of education and repressive school. The notorious M'Choakumchild school and the character of Mr. Gradgrind stand for the other part of Althusser's state apparatuses, the ideological ones in which education has the leading role. *Hard Times* merge these two types of state apparatuses and its potential for dehumanization, especially the ideological one which is represented through a totally constructed and controlled education system under Mr. Gradgrind's surveillance.

According to Althusser (2014: 236), schools and education system represent a construct that is organized in such a way that will assimilate with the visions and tendencies of the ideological hegemony. The tutoring of the schools' subjects is based upon the scheme known as 'know-how', but in modes which guarantee servitude to the ruling hegemony and its ideologies, or the proficiency of its 'routine and practice'. All the mediums of production, oppression and exploitation, must in any way possible be soaked in this ideological hegemony in order to carry out their tasks deliberately, the tasks of those who are exploited, such as the people coming from low and working classes, and of the exploiters, or those who work in the favor of capitalism and utilitarianism. Therefore, the aim of education is not only the development of certain skills, but also the development of the submission to the ruling hegemony, or to the 'practice' of its discourse and ideology. The education as Althusser sees it, is clearly present in Mr. Gradgrind's methods, because

he aims to separate his students and children from the world of wonder and imagination in order to make them a part of the capitalist world where low-class people are used by an ideological state apparatus that turns them into submissive labor that are to be exploited by the upper-class people and their utilitarian ambitions. By overtly exposing his students to facts, Mr. Gradgrind prepares them to be the new exploiters who will continue the legacy of the capitalist power. What Mr. Gradgrind does, goes hand in hand with what Althusser associates with scholastic apparatus, “Scholastic apparatus, which is, for Lenin, the problem of problems, for he knew that the scholastic ISA is determinant, since it has the future in its power: the younger generations” (2014: 90). Althusser refers to Lenin and recalls his view on schools as the most powerful branch of the ISA, and also most dangerous if used for targeting the minds of the young people. Gradgrind presents on the very constructed education system which distances students from their human core that is made upon art, creativity. In the conversation with her brother, Louisa confesses that her father’s education took away from her all the traits that make her a good sister, and after all, a normal girl.

...as I get older, and nearer growing up, I often sit wondering here, and think how unfortunate it is for me that I can’t reconcile you to home better than I am able to do. I don’t know what other girls know. I can’t play to you, or sing to you. I can’t talk to you so as to lighten your mind, for I never see any amusing sights or read any amusing books that it would be a pleasure or a relief to you to talk about, when you are tired (Dickens, 1994: 45).

Louisa feels sorry that she is unable to comfort her brother through any artistic skill, or any enlightening idea, because she is not in touch with such things due to her father’s overwhelming education in which she is left disadvantaged of the aesthetics of humanity, since they do not have any significant role in the world of the capitalistic hegemony. Being deprived from art, singing, playing, and critical thinking, Luisa is being dehumanized together with Thomas who constantly feels down for the same reason as his sister. Their minds are caged within the sphere of the subjects that their father expects them to learn, and there is no chance for them to become anything else, beside what Mr. Gradgrind wants them to be. This shows that Mr. Gradgrind is as caged as his children, and without even realizing it, he becomes a self-dehumanized man who unfortunately spread his dehumanization onto all those around him including his own children. His mental state represents “the mental state of the individual whose self-dehumanization has reached a point of such virulence that it feeds on the dehumanization of others” (Montagu, Matson,

1983: 4). In accordance with their father's intentions, Louisa and Thomas are victims of a constructed schooling and specifically chosen classes. Children's education in schools is maintained through fluctuating areas in their schoolwork and studies, but at any rate they get to learn how to read, to write and to include a number of various techniques, the aspects of scientific culture, or literary culture, which are straightforwardly convenient in the diverse jobs of production. Thus, the students comprehend the 'know-how' technique. Beside these observations and techniques, that bring them certain knowledge, children at school also are tutored to learn and understand the rules of maintaining 'good' behavior that is to be applied for their destined jobs such as controlling the labor and conducting the business (Althusser, 2014: 235). By educating them through, reason, and scientific facts, Mr. Gradgrind wants his children and students to become successors of the capitalistic, industrial repressive apparatuses controlled by the hegemony that does not recognize critical thinking and questioning as these would threaten the status of the ruling power that controls everything including the education system. Therefore, the students are deprived of free thought, and their lives become just mere instruction without joy and purpose. Like his sister, Tom feels the trap his father puts him in, and he is not reluctant to admit it to his sister.

"I wish I could collect all the Facts we hear so much about," said Tom, spitefully setting his teeth, "and all the Figures, and all the people who found them out: and I wish I could put a thousand barrels of gunpowder under them, and blow them all up together." (Dickens, 1994: 46)

Tom does not only disagree with his father's teachings, he despises and hates them so much that he wishes to destroy them. He would be a happier person if there was not for Mr. Gradgrind's education that completely turned him into a spiteful and miserable human being who lost his freedom and peace due to Mr. Gradgrind's hegemonic ideas. The ideas that are deeply soaked into the education he passed onto his children in order to form their mindsets so that they can be useful to the capitalist and utilitarian ideological apparatuses that thrives upon the industrial hegemony. Mr. Gradgrind does not leave anything to chance, his children, students, everyone has to play a part under his educational umbrella, whether they will end up as the exploiters, or the exploited ones which confirms Althusser's claims that everyone "has to be steeped in that ideology in one way or another in order conscientiously to carry out his or her task: the task of the exploited, the

exploiters, the auxiliaries of exploitation, or the high priests of the dominant ideology, its 'functionaries', and so on'' (Althusser, 2014: 52). Mr. Gradgrind as the main functioner is ready to sacrifice even his own children and leave them dehumanized for the sake of staying loyal to the hegemony he represents and works for. He does not care if Louisa and Tom, or any of his students are unhappy. He wants them to become exploiters, and have students like Sissy or Bitzer follow them, and be their submissive labor-power. "To put this in more scientific terms, we shall say that the reproduction of labor-power requires not only that its qualifications be reproduced, but that its submission to the rules of respect for the established order be reproduced at the same time. This means, for the workers, reproduction of labor-power's submission to the dominant ideology and, for the agents of exploitation and repression, reproduction of its capacity to handle the dominant ideology properly'' (Althusser, 2014: 51). To Mr. Gradgrind, the children are only as worth as they can have an intellect that fits the views of the ruling hegemony and its apparatuses, and that will help the cope with the status of exploiters. However, to associate certain intelligence with individual worth, or to utilize the skills of intelligence as criteria for the definition of one's personal worth, leads towards dehumanization (E. Keith, D. Keith, 2013: 51). Mr. Gradgrind is someone who appreciates those who live by facts and who are educated by facts, for him only those who rely upon science and reason are worth respecting, otherwise those who rely upon imagination and emotions are not worth of any kind of respect or dedication, even if they are his own children. Gradgrind makes it very clear that everything that contradicts facts is not welcomed in M' Choakumchild school. "You are not to have, in any object of use or ornament, what would be a contradiction in fact'' (Dickens, 1994: 6). Just like the ideological apparatus he represents, Mr. Gradgrind strongly requires from his pupils to follow the ideology of fact. His teachings and governing of the school coincide with Althusser's statement who says that "the school teaches know-how but in forms that ensure subjection to the dominant ideology, or else the practice of it'' (2014: 51-52). This statement is reflected in Mr. Gradgrinds intentions that only those who accept the hegemony, and who get educated and instructed by the hegemonic principles, are welcome to Mr. Gradgrind's world of capitalism and industrialization in which humanity does not dwell. It is not enough only to know the principles, but to act and perform according to them, since it is the only way that will

continue the domination of the industrial discourse. Gradgrind's dehumanizing methods of education did so much emotional and psychological harm to his students, especially to his children who wish that they were not observed and tutored by their father in the first place. Louisa complains to her father when she says: "If you had only done so long ago, or if you had only neglected me, what a much better and much happier creature I should have been this day" (Dickens, 1994: 194). In misery and unhappiness, Louisa is depicted as a person who lacks emotions and feelings. "as it has been my task from infancy to strive against every natural prompting that has arisen in my heart" (Dickens, 1994: 194). Gradgrind's educational methods completely destroyed Louisa's real nature that was based upon empathy, love and affection. She feels totally devastated and dehumanized.

Dehumanization took its toll on Gradgrind's children, due to his eagerness to force them into life they did not want to live. Yet, he also realizes that even he was not spared by the dehumanizing claws of his education system, and he lives to regret for everything he did to his children, especially to Louisa.

"O my child, my child!" he said, in a forlorn manner, "I am an unhappy man to see you thus! What awaits it to me that you do not reproach me, if I so bitterly reproach myself!" He bent his head, and spoke love to her. (Dickens, 1994: 200)

Louisa's lostness and alienation from real human values hit back at Mr. Gradgrind in a way that he feels immediate sadness. He admits that he himself is unhappy. The dehumanization of his daughter made him realize the presence of dolor in his own life, and he finally begins to question the ways of his education. "I doubt whether I have been quite right in the manner of her education" (Dickens, 1994: 215). Mr. Gradgrind understands how destructive his education was. He realizes that after all, he is just an agent also brainwashed to carry out the tasks required by the system which obviously has to be changed, but it is too late for Gradgrind now. He sees that he has been self-dehumanized, and he cannot fix the damage he did to his children, and after all to himself. The scholastic apparatus he was so loyal to, turned on him as much as it did on his children.

Every hegemony, its discourses and ideology are not able to exist as long as there are no apparatuses that are installed in order to serve a purpose that is always for the benefit of those in power and control. Whether there are oppressive or ideological apparatuses, they are used for the same aim which is to tell people what to do, what to think, and what to say, and once people are led into this very well constructed limbo, they

are deprived of their liberty and misdirected towards dehumanization. Therefore, *Hard Times* show the presence of what decades later will be known as state apparatuses, making Dickens a prophet who continues to warn his reader of abusive education and dehumanization that lurks behind it, even to this day.

C. Dehumanization and Ideological State Apparatuses in *Great Expectations*

Just like *Hard Times*, *Great Expectations* also foreshadow Althusser's concept of the repressive and ideological state apparatuses. Once again, the presence of the idea of the state apparatuses is obvious through the themes that Dickens depicts and uses to question the values of the Victorian society. The theme of social class is the most prominent one when it comes to understanding the notion of the RSA and how it is intertwined through many characters and their mission in *Great Expectations*. The characters of Miss Havisham, Mathew Pocket, and Mr. Jaggers stand for those who represent the RSA, since they belong to the high and middle classes who are in control of society, economy and schools, all the institutions that reflect on the lives of low-class. The relationship between them shows how strong they are as a class of people who is aware of their power and look after one another which is obvious from Pip's conversation with Mr. Jaggers.

“There is a certain tutor, of whom I have some knowledge, who I think might suit the purpose”, said Mr Jaggers. “I don't recommend him, observe; because I never recommend anybody. The gentleman I speak of, is Mr Matthew Pocket.” Ah! I caught at the same directly. Miss Havisham's relation. The Matthew whom Mr and Miss Camilla had spoken of. The Matthew whose place was to be at Miss Havisham's head, when she lay dead, in her bride's dress on the bride's table (Dickens, 1992: 118-119).

The purpose Mr. Jaggers speaks of, indicates the aim of the RSA that uses people like Matthew Pocket to educate individuals according to the ruling apparatuses which should never be questioned. Their close relationship with Miss Havisham reflects the connection between authorities united in serving the hegemonic purpose which is to show capitalism as the only real way of life. This is why Pip keeps dreaming big and having great expectations, yet he would not be able to escape if there was not for the education that he received by no one else but a man like Matthew Pocket. Pip's schooling, and journey through various levels of sophistication, shows how the ideological state

apparatus-education is used to improve students in a way that they will only be in the service of capitalism. Therefore, the theme of education in *Great Expectations* emanates from the theme of social class, just like the ideological state apparatuses come from the repressive ones. This derivation is best represented through Pip and his personal transformation due to the education he obtains and applies in his own life. Pip gains an education that grants him an improved position in the society and advances him into the life circle of gentlemen. Even though his education improves his mindset, it also makes him neglect his character as he succumbs deeper and deeper in the world of materialism. Pip is educated how to lead business and make money which is exactly what people from the upper class want him to be – just another successor of the legacy imposed by the repressive and ideological apparatuses that the high and middle class-people work for. In the beginning, Pip becomes very obsessive with the thought of how he needs to be more sophisticated in his new educational environment, and he risks even his own identity to do so. However, his obsession with money leads him towards debt and ruins his finances including those around him such as his best friend Herbert. With obsession comes Pip's own dehumanization that once again exposes the dark side of the state apparatuses.

Pip's sophistication is exposed as a hollow and frivolous value because it does not take Pip towards any achievement, it only makes him unhappy, wretched and lonesome; in other words, it makes him dehumanized. Pip is caught in a cage of capitalist hegemony, and within the bars, he is objectified, his personality and thoughts are shaped by Mr. Pocket who belongs to the ruling class and tends to spread his capitalistic themed ideas onto Pip. The way Mr. Pocket's teachings effect and objectify Pip, is to be observed through Althusser's views once again. Althusser (2014: 156), claims that a system formed by a hegemony in order to shape and direct people's lives according to certain norms and values that are most compatible with the hegemonic authority is known as State Ideology. Thus, the State Ideology represents "the unity of the ideological themes essential to the dominant class or classes. Of course, these apparatuses and their practices take as their objects and objectives the individuals". Pip's education is a part of the apparatus of the ruling hegemony that tends to keep its industrial, monetary ideology as powerful as possible. Therefore, Mr. Pocket insists on producing students that will serve the capitalism of the Victorian period and its assumptions based upon industrialization. Pip is tutored to

become a businessman whose only goal is to make money. However, the deeper Pip dives in the world of money, the more dismal he becomes. He begins to see his life as a big mistake. “There have been sore mistakes; and my life has been a blind and a thankless one” (Dickens, 1992: 337). What used to be a dream of great expectations, now became a blind life that made Pip unhappy and misdirected him towards the state of dehumanization from which he cannot recover that easily. He experienced a process which did not lead him towards enlightenment that was supposed to turn him into a real gentleman and a better human being. Pip understands that the education he got from his superior ones and their ideology, had exploited and led him into some sort of destruction and repression. “Ideology is replaced by repression or is thought of as a form of repression. Repression thus becomes the center of centers, the essence of the society based on capitalist class exploitation. Repression simultaneously stands in for exploitation, ideology and, ultimately, the state as well, inasmuch as the state apparatuses, which comprise, as we have seen, both a repressive apparatus and ideological apparatuses, are reduced to the abstract notion of repression” (Althusser, 2014: 78-79). Pip begins to realize what kind of people Mr. Jaggers and Mr. Pocket are, and he understands that they do not care for anything else but capitalism and money-making. Therefore, their hegemonic education is just another tool for destruction of the soul and corruption of the mind. “Put the case that he lived in an atmosphere of evil, and that all he saw of children was their being generated in great numbers for certain destruction” (Dickens, 1992: 50). As he observes Mr. Jaggers as his guider, Pip sees that there is no anything good about him, he calls his world as the world of evil which means that Pip understands that the world of the industrial hegemony is an evil machinery in which capitalism is the most essential thing, and in which humans are neglected and left out as long as they do not provide for capitalism. However, those who are educated, they are educated within the frame of the hegemonic narrative that destructs every human part within people and turns them into individuals like Mr. Jaggers who is depicted as an emotionless and cold man, or Mr. Pocket whose life revolves only around money and nothing else. Unfortunately, Pip finds himself caught in the trap known as education for gentleman which turns out to be another factory producing individuals with the mindset that will accept the hegemonic standards and principles deeply soaked into monetary and industrial benefits. Pip is

supposed to become an educated gentleman and businessman who will have low-class people working for him, and who will keep in power the legacy of the ruling class. What is expected from Pip and his education is to be observed in Althusser's statement which claims that the Ideological State Apparatus which has been established in the dominant position in capitalist social structures as an outcome of a potent political and ideological class distinction and struggle that are the result of a constructed education system (Althusser, 2014: 249). Pip is educated and expected to become another capitalist who keeps the gap between the classes by having others working for him and depending on him as the only way for carrying on all the hegemonic norms and rules used for the control, separation and dehumanization of the masses. However, Pip ends up being dehumanized himself, because the only thing he receives from his tutors is a fake belief that they want good for him, yet they want him to become totally corrupted and deprived of anything that represents him as a human, and even Estella warns him about it.

They watch you, misrepresent you, write letter about you (anonymous sometimes), and you are the torment and the occupation of their lives. You can scarcely realise to yourself the hatred those people feel for you (Dickens, 1992: 228).

What Estella says to Pip, describes the primary act of any hegemony, and that is to make people follow its apparatuses without even realizing how bad it is for them, and how anti-human it is. It is actually against people, however it will keep on deluding them, and keep them under control even if it is full of hatred towards those who actually trust in it. Pip also trusts his mentors thinking that their teachings will turn him into a man he always dreamed of, yet he does not see the big Picture which is not about enlightenment, but more about brainwashing. "You had not your little wits sharpened by their intriguing against you, suppressed and defenceless, under the mask of sympathy and pity and what not that is soft and soothing. – I had" (Dickens, 1992: 228). Estella tries to warn Pip and open his eyes, so that he does not fall for his tutors trap and avoids it, just like she did. Still, Pip is deluded by the education he receives, and keeps thinking that it is the only thing that will make a real man out of him. He belongs to a circle where hegemony is present everywhere in all its apparatuses whether they are the repressive or ideological ones, because the presence of the controlling apparatuses also means the presence of dehumanization. Kronfeldner (2021: 4) refers to Leo Kuper who "accepted dehumanization as a phenomenon that exists at a cognitive, institutional and ideological level". Being present

in all these levels which actually represent the ideological state apparatuses, proves the unbreakable bond between the hegemony and dehumanization, the bond which is strengthened by schools who manifest the actual ideology and make it a part of every individual's cognitivity so that they cannot see beyond the discourse they are following. Pip's cognitivity is shaped in the way to think, talk and do capital, and by doing so, he neglects himself, he forgets his own humanity. Educated to follow the ideology of his tutors, and to neglect every element that makes him human, Pip becomes lost and alienated in the swirling capitalistic world around him. He reflects his own alienation, and being in such condition, he shows that "people devise an alienated representation of their conditions of existence because those conditions of existence are themselves alienating, because those conditions are dominated by the essence of alienated society" (Althusser, 2014: 182). The life Pip is instructed to live is the life that is worth as much as there is the presence of money it, whereas humanity is neglected. Therefore, the existence out of which Pip tries to make a purpose, is an alienating one because it is dictated by people who are alienated themselves. For example, Mr. Jaggers is seen and represented by Pip as a man who is totally alienated from his own being, a man who does not even put a smile on his face. "Mr Jaggers never laughed" (Dickens, 1992: 169). The fact that Mr. Jaggers never laughs, proves in what kind of a dehumanizing and alienating atmosphere he lives, as well as all those that he takes under his supervising in hope that one day they will continue the legacy of all the norms and laws he follows, the norms and laws which Althusser calls the "state apparatuses" whether they are the repressive or ideological ones. However, Mr. Jaggers is not the only tutor that seems to be dehumanized and alienated, Miss. Havisham is also deprived of human elements, and even though she is not a direct mentor of Pip, she is still present in his life, and in this or that way she affects his existence as much as the education he receives. Thus, Pip doubts if there is any humanity left in her, and she realizes that.

"I want," she said, "to pursue that subject you mentioned to me when you were last here, and to show you that I am not all stone. But perhaps you can never believe, now, that there is anything human in my heart?" (Dickens, 1992: 335)

Pip hardly believes that there is anything human that can be related to Miss. Havisham. He becomes aware of the environment he is in, and Miss. Havisham, a wealthy woman, is actually self-dehumanized as much as Mr. Jaggers and Mr. Pocket, or any other

character that lives within the frames of the capitalistic hegemony, and who serves its ideological apparatuses in order to gain and maintain control over societies and their institutions. The way the characters from the high class behave and act towards Pip and the way they educate him reflects what Corage (2012: 200) says about the power of hegemony and who reminds that “a hegemonic control may remain by dominant groups who dominate the distribution of resources and opportunities as well as conferring, or withholding, status to particular types of knowledge”. Gaining capital and organizing his life around it, is the particular type of knowledge that Pip takes from his tutors that manage to keep the hegemony they represent in power. They do it thanks to their well-organized education system that lures individuals with a potential such as Pip, under the pretext that they will become real gentlemen, where actually they become trained products that will continue the legacy of the capitalistic hegemony that has for the aim to turn people into money-making machines through its apparatuses that deprive people of every human element. The more Pip gives himself into the world of capitalism, the more he realizes that he is far from the light of humanity, as the burden of his job becomes heavier and gloomier. “My worldly affairs began to wear a gloomy appearance” (Dickens, 1992: 324). His capitalistic ambitions led him into a situation where he realizes that the job he does, and is educated for, brings darkness to his life, it brings dehumanization. Pip realizes, that just like any other child who comes to Mr. Jaggers, he is also deluded and misguided. “He had reason to look upon us so much spawn, to develop into the fish that were to come to his net – to be prosecuted, defended, forsworn, made orphans, bedevilled somehow” (Dickens, 1992: 350). Mr. Jaggers methods of threatening students where they become compared to an animal, to a fish caught in his capitalistic net, and where they become possessed by his teaching medium, is the result of a well-constructed ideological illusion that leads towards dehumanization. “Ideology is sheer illusion, sheer dream, in other words, nothingness. All its reality lies outside it. Ideology is thus conceived of as an imaginary construct” (Althusser, 2014: 174-175). Mr. Jaggers represents the ideology of the capitalist hegemony who tends to attract all those like Pip into the machinery of capitalism where they will be introduced to a fake reality thanks to all the state apparatuses. This means that the education system, as one of the most effective apparatuses, is responsible for deceiving Pip and his friends into a state that does not admit

the real life, but the fake one filled with fantasy of rich possessions. It is known that deception can lead people into making decisions that will distant them from their human core, and bring closer to dehumanization which is exactly what happens to Pip.

Great Expectations, just like *Hard Times*, represent a period in which the capitalistic hegemony ruled over the Victorian society, and kept it in control through various means of its ideology and discourse. These means are pulled through all the important institutions that make the function of a society possible. In other words, it is the repressive and ideological state apparatuses that make the foundation of every society, especially through education system that has for the aim to frame, construct and direct people's thoughts and perceptions towards the ruling medium. Therefore, just like with Louisa and Thomas, Pip's mind is constructed within the frames of capitalism due to the education passed onto him by his high and middle-class superiors who all work for the same cause, and that is to improve capitalism through all their apparatuses. By doing so, they color the mind of their students with the paint of capitalism, just like they do to Pip who feels miserable and lost anytime he has to deal with business, because he feels he is much more than a money-making individual, he is a human, yet the education he received, taught him to be opposite, it taught him how to become dehumanized.

V. CONCLUSION

Generally considered, Charles Dickens is one of the greatest writers of the Victorian period. The impact Dickens had, and still has on literature, is so immense that it led towards the invention of the adjective known as “dickensian”. Since this adjective indicates poor social conditions and the characters that portray these conditions, it is clear why Dickens is seen as one of the most crucial observers of the Victorian society, as he wrote fiction to efficaciously criticize moral, social, economic faults and other flaws and wrongdoings of the Victorian era. In other words, Dickens castigates the injustice through which English society was put due to rapid Industrialization and the rise of capitalism. His ability to strongly portray the urban and poor conditions of English industrial cities made his works pretty viable in his readers’ minds. Dickens had an impact on the Victorian society like no other writer. The portrayal of the life of the poor, the harsh labor conditions, and the mistreatment of children made society face these social issues which led to the pressure on authorities to act and bring reforms and changes. Beside the authorities, Dickens had huge influence on literature, his writing style of multiple plots, the use of flashbacks, and figurative language created a new path for realism in English literature with generations of writers following it. However, the themes in Dickens’ works are the most significant part of his writing style. Even though his focus changed according to his career stages, he managed to encompass all the themes that mirror the Victorian society. In the begging of his career, Dickens focused more on poverty, family and child labor due to his own childhood experiences. Later on, he focused on industrialization and capitalism as someone who lived in such movements. Criticizing industrialization led him into focusing on corrupted legal and education system as well. Therefore, Dickens’ early novels such as *Oliver Twist* and *Nicholas Nickleby* reveal injustice, abuses and discrimination of individual people, yet his later novels such as *A Tale of Two Cities*, *Hard Times* and *Great Expectations* focus on revealing the diagnosis of England and its society

in general. Hence, in these works Dickens questions the society in terms of laws, politics, and education.

The focus on social class is present in all Dickens' novels whether they are his early or late works. Industrialization deepened the gap between the social classes placing the low-class people under the boot of the upper-class people like never before. In order to remain in power, the upper class controlled and corrupted all the institutions leaving the poor people without a choice but to completely submit themselves to the rich ones. One of the most corrupted institutions was the schools which made Dickens openly criticize the education system of the Victorian era because the schools of this period were totally submitted to the discourse of the upper and middle class that propagated industrialization and capitalism leaving no space for any other way of thinking beside the one that fit the views of the hegemony. Dickens reflects this issue and how it is actually the consequence of the Industrial Revolution and strong class division. Since the class system stood as the most influential segment for the separation of people in the Victorian society, it inevitably dominated the education system as well. The upper and middle class led schools into the position of not providing the same studying conditions for indigent students as it did for the students from prosperous families. The low-class students went to public and evening schools where they tried to be educated in inhumane conditions such as poorly equipped classrooms, lack of books, no proper food and very strict and indifferent teachers. On the other hand, wealthy parents sent their children to the schools that required payment, or they would simply hire a governess. Even though the quality of education differed according to the social status of the students, they were all prepared to fit in the dominant discourse of the period in one or another way. For the most part, studying was by rote, with children learning things through repetition and memorization said by their tutors and educators. In addition to this, the Victorian education system did not have room for empathy, emotions, feeling nor imagination, but constructed rational thinking that would serve the capitalistic aims and ambitions of the upper and middle classes. Being himself a victim of such education, and later on witnessing it through various social circles, Dickens fully exposes the Victorian education system in his works. He shows it rather as a dehumanizing process instead of an enlightening one. Therefore, this thesis work focuses on *Hard Times* and *Great Expectations* as two Dickens' works written in different periods

as their plots reflect, yet the characters, no matter how different, face the same destiny when it comes to their education. It is the destiny of dehumanization.

Hard Times engages with social and contemporary problems of the Victorian period. It exposes the sufferings of the working class at its best, as well as the utilitarian interests of the upper and middle-class people who established laws and rules upon rapid industrialization and capitalism. In order to have people follow them and accept their norms, the ruling classes made sure to be in charge of schools and control the education system through people like Gradgrind. Gradgrind, the symbol of the man of reason, uses his authority to manage M'Choakumchild's school and organize its subjects according to the very industrial hegemony that rules the city of Coketown. Coketown, a dystopia, the city of fact, foretells the emanation of a dreadful society based on rationalism and materialism. The main aspect of the town is its deep-rooted repulsiveness. Its dwellers are without identity since they are the reflection a materialistic world. In such an inhumane town, the education is no different but based upon rational thought, facts and materialistic aspirations that deny everything that means humanity such as emotions, feelings, empathy, imagination and creativity. These traits are the greatest enemies to Gradgrind. He deliberately deprives his students from everything that would oppose rational thinking and facts which are, according to his views, the only source of understanding of life unlike the previous understanding based on the views and perspective of the Church. Nonetheless, Gradgrind's education methods turn out to be disastrous for his students including his own children Tom and Louisa who both end up totally lost in their lives due to their father's obstinacy. By teaching them to think and learn only through facts and rationality, Gradgrind sacrifices all his children and students' potential to feel and behave like real humans. M'Choakumchild's school becomes a sort of exploitation of the students who will eventually end up as the working or middle class working for the interests of the industrial hegemony. This kind of exploitation leads towards the formation of a selfish, utilitarian society where working people are the victim of the wealthy industrialists and capitalists. Gradgrind's proposal of facts and rational thinking comes at the expense of imagination, creativity and feelings, and once they are replaced by factual knowledge, students lose the status of humans and gain the status of submissive followers who will become just another brick in the industrial wall. In *Hard Times*, Dickens demonstrates

how imagination and fancying are important for the peace of mind and happiness, otherwise people end up lost just like Gradgrind's children, especially Louisa who, towards the end of the novel, admits that her father's education brought her nothing but pain and misery depriving her of real values. Even Gradgrind realizes the dehumanizing consequences of his schooling, yet it is too late for him to fix the damage he has caused to so many students, and to his own children.

Another child who is a victim of a constructed education system is Pip from *Great Expectations*. *Great Expectations* is one of the most famous works of the Victorian time, known as bildungsroman. and it is a story about growing up. It tells Pip's journey from his childhood where he dreams of becoming a gentleman, and escaping from the poor village he was raised in to his adulthood when he achieves his expectations of becoming a gentleman. Throughout Pip's journey, Dickens reflects and criticizes the social issues that are well connected social class and rank. He also reflects on the themes of personal matter such as self-improvement, ambition, guilt and innocence. Throughout his troubled journey Pip gains an education that turns him into an advanced individual with a new position in society, but Pip's education advances his mind without advancing the rise of his character. As a child, he spends time in an evening school in which he does not have any chance to improve himself because he has no idea that there is such a thing. Since he comes from a low-class family, all he gets to learn is how to read and write thanks to his well-sacrificed teacher Biddy. However, his dreams and expectations of becoming a gentleman start to grow when he meets Estella, a girl adopted by a wealthy woman known as Miss Havisham who was left at the alter and wants to take revenge on other men by teaching Estella to break their hearts. Estella calls Pip a commoner, yet it motivates him to move forward and dream of becoming a real gentleman who will exit the circle of commoners and become the upper class. When he learns that he is to be funded towards a better education by an anonymous donator, his expectations grow even more. The expectations that are just an illusion imposed by the capitalistic society in which everyone seems to be capable of becoming rich. Therefore, Pip longs for schooling that will set him on the path of achieving his expectations to be a wealthy gentleman. Yet, when he starts receiving education from Henry Pocket, and when he becomes influenced by his mentor Mr. Jaggers known as an indifferent, cold-blooded capitalist, Pip only starts to learn about

business and capital neglecting all his human values. Even though he falls in love with Estella, there are constantly obstacles between them as Miss. Havisham does not allow Estella to be with someone like Pip since he comes from a poor family. Pip indirectly suffers from the way Estella is educated because her adoptive mother stands between them, reminding Estella of the ways she is instructed and taught to stay away from those who come from poor societal circles even if it was not a matter of revenge. The education takes toll on both of them; however, Pip suffers more as he realizes that studying only about business and wealth made him lose his inner peace and identity. After spending a long period of time leading the company abroad, he returns back in search for Estella in order to gain back what he has lost long ago and that is love and empathy. The education and environment stopped Pip from expressing his feelings, it is his own dehumanization that makes him realize how much he has missed in his life once he returns and finds Estella with who he leaves. Unlike Gradgrind' children who were instructed from the very beginning without a choice to make their own decisions, Pip chooses his own path and gets educated according to his expectations, yet his education turns him into a hollow person who just needs to be loved since he lacks affection in a life full of capitalistic and upper-class ambitions. Even though, *Great Expectations* are centralized around the class system, Dickens still imposes the question of education.

Though the questionable status of education is challenged in most of his works, in this research, the study focused on *Hard Times* and *Great Expectations*, believing that these two works are credible when it comes to reflecting the corrupted, deficient, and unidirectional education system of the Victorian society, and how this system served as the tool for dehumanization guided by the industrial hegemony. In order to prove the argument, this research used theories which happen to be very conducive when it comes to relating them to the period Dickens wrote in and the themes he focused in his works. In *Hard Times* and *Great Expectations*, Dickens mirrors a period of realistic points of views, class and legal systems that have for the aim to propagate industrialization and capitalism leaving people without any other choice but to submit to the discourse. The discourse that is also reflected through the theme of education in both of the works. Therefore, Max Weber's theory of rationalization, Karl Marx's theory, and Louis Althusser's *Ideology and Ideological State Apparatuses*, turn out to be very potent resources in terms of proving

that education was a tool for dehumanization during the Victorian period as reflected and criticized in *Hard Times* and *Great Expectations*.

The presence of technology and continuous scientific discoveries started coining a new perception of the world in the nineteenth century, the perception based on reason and facts. Max Weber observed this abrupt change, and referred to it as Rationalization and disenchantment, a new wave that gives advantage to intellect, and that cancels everything that does not rely on rational thought and facts such as tradition and religion. When observed from the point of view of rationalization, *Hard Times* become a prominent work because it focuses on education that gives importance to facts and rationality instead of fancy, imagination and feelings. Yet, this type of education leads towards deprivation which means that it is rationalization that opens the source of dehumanization. The character of Gradgrind, a pure rationalist, and a middle-class capitalist, reflects rationalization at its best. He supervises M'Choakumschild's schools in which he tends on educating the students according to the rationalistic principles in which there is no place for creativity, empathy or feelings. There is nothing more important to him than rational thought and reason. Likewise, he wants his students and children to be rational as well, since, to him, it is the only way that helps them survive in the industrial world. Louisa feels lost, because her father's schooling did not allow her to look at the world the way she wanted; through her feelings and imagination. She feels empty, because all she learned from her father is how to behave in a utilitarian world that only cares for facts and money. Louisa feels lost and unhappy, in other words she feels dehumanized due to her father's education and its elements of rationalization. What Gradgrind does is what Weber claims about rationalization, and that is the exclusion of any human trait and creating of an environment where people only care about facts and reason in order to produce more capital where eventually they turn into slaves. Therefore, the schools are organized in the same way, says Weber. The education system is constructed only to serve the principles of rationalization, thus in such an educational ambient students will learn how to judge love, empathy, creativity or any other emotional and imaginative element that opposes facts and rationality. In order to fulfill his hegemonic desires, Gradgrind uses education through which he opens the gates of dehumanization.

Unlike *Hard Times* which shows a well-organized constructed education system,

Great Expectations is more about private education with the focus on capital which is still a segment of Weber's rationalization. Pip learns how to earn and make money which would be impossible if he did not have his mind cleared of all religious beliefs and emotions, and filled with rationalistic education and perspective of life that points him towards the world of money and materialism, as it is the most important segment under the hegemony based upon industrialization and capitalism. Pip accepts rational thought in his life in order to become a wealthy gentleman and confirms Weber's claims that rational thinking should be invested into production of capital. Pip does it, yet he starts feeling more like an object that produces money rather than a human being. The way Pip sees himself is the result of what Weber calls "economic rationalization" for which he says to be mechanism for turning people into cattle in order to make money out of them. While being educated by capitalists, Pip is definitely a part of the cattle, deprived of his real human core and dehumanized for the sake of capitalism which would not be possible without rationalization and disenchantment as the pillars of the industrialization during the Victorian period.

When it comes to the concept of cattle, no movement explains and defines it better than Marxism. Known as a critic of ruling capitalistic authorities that divide people into classes where the ruling class exploits other classes, Marxism stands for a classless society where everyone should be equal with all the private properties belonging to the state. If everything belongs to the state, then the exploitation of the working and low-class people by the ruling and middle class may be stopped. However, the western world of the nineteenth century is the peak of capitalism as its discourse is spread and imposed through various systems, especially the education one. A hegemony is born when one social group becomes strong enough to make up sections such as laws, rules, politics and propagate these sections through education so that others should accept them and live only by them. Antonio Gramsci refers to this circumstance as "cultural hegemony" since it deals with masses through every institution, especially through schools, in order to guide them into a certain way of thinking and belief, so that the hegemony's authority should not be questioned. This is how people are turned into cattle since their mindset, due to education, is shaped and constructed since their early childhood. The concerns of Marxism are pretty well expressed through Gradgrind's schooling system and his capitalistic aspirations. He

governs a school in which the basis of capitalism is dictated and where students learn to behave and act upon facts and reason as the only mechanisms for the thrive of capitalism. Whether is it his own children or students, Gradgrind turns them unwaresly into future slaves of capitalism no matter what class they belong too, as they will all work for the benefits of the industrial hegemony as the greatest factor for the rise of capitalism in the Victorian England and around the world in general. Gradgrind uses his education system to install a certain perspective in the minds of his students and children, to create a way of thinking that only fits the utilitarian discourse of industrialization and capitalism. What Gradgrind does is known as the false consciousness in Marxism, its a set of beliefs, perceptions and thoughts organized to apply to the views of the ruling authority, leading towards self-alienation and dehumanization because people do not have the right to thik freely or form their own opinions. Gradgrind manifests cultural hegemony and false consciousness together as he governs a school where thinking and acting upon feelings and emotions is strictly forbidden as it may threaten the views of the hegemony he represents. Gradgrind's children pay the highest price of his destructive education system since they become totally lost and alienated, confirming the claims of Marxism that in capitalism, the institution of the family is destroyed and reduced to a money relation. This is the case with Gradgrind who abuses not only his students, but his own children by educating them according to the principles of the ruling hegemony under which everyone ends up alienated and dehumanized as they lose every chance of free thinking no matter the class they belong to.

Unlike Gradgrind's children who come from middle-class, Pip comes from a low-class family which already makes him a victim, and even though he rises on his way of becoming a gentleman, he continues being a victim, but this time a victim of the capitalist discourse imposed by the high and middle-class people. In the very beginning, Pip is not guided like Gradgrind's students and children, instead he attends an evening school where education almost does not exist, and the function of such schools is criticized by Marxism. Becoming labor is only beneficial for capitalism as more and more poor children will be taken into working upon which industrialization will thrive, yet they will have no right to lead normal, free lives because their education did not prepare them for that. On the other

hand, the private education that Pip receives later on, teaches him nothing beside business and capital principles. Beside becoming a gentleman and capitalist, he does not learn anything else, as a matter of fact, he is not allowed to do so, since it does not fit the idea of the capitalist circle that he hangs out in. The capitalist discourse requires from its followers to be tough and indifferent in order to lead business with all emotions and feelings suppressed, and even though Pip has love to offer, he feels he is being robbed in that sense because of his mentors and tutors who teach him that he should remain cold without showing empathy. It is the capitalist ideology that acts upon Pip through the education system that has for the aim to turn more people into obedient servants without a chance to think freely or show feelings. Therefore, Pip and everything he does in his life become a mere reflection of a dehumanized life just like the lives of Gradgrind's children and students.

How dehumanization thrives and spreads, especially through education, is also explained by Althusser who, in his essay *Ideology and Ideological State Apparatuses*, explains the institution of school from a different perspective. For Althusser, schools are part of the Ideological State apparatuses (ISA) known mechanisms used by the Repressive State apparatuses (RSA) that stand for those who make laws and rules, in this case, the high and middle class. Althusser theorizes that the Repressive State apparatuses tends to create a reality according to the discourse and ideology they represent without allowing people to see behind that constructed reality, and taking away their freedom. There is no doubt that the creation of such reality is maintained through religion, politics and mostly education. Althusser argues that education is the most effective dehumanizing ideological apparatus installed by the ruling hegemony or repressive apparatuses to impose certain ideas over societies in order to control them. In *Hard Times*, Gradgrind is a typical representative of the RSA because through his education system he creates a specific reality based upon reason and facts, and make his students and children believe in it rejecting all the other possibilities. By educating them according to the industrial and capitalistic apparatuses, Gradgrind puts a blindfold over their eyes, not allowing them to see nor feel a life that is not made just of facts, but a life made of empathy, feelings and imagination. Therefore, the education in *Hard Times* gains the status of an ideological state apparatus that completely dehumanizes Gradgrind's students as well as his children.

Pip is also caught in the web of the Repressive and Ideological State apparatuses. He spends time with people like Mr. Pocket who clearly is a man that comes from the RSA and who, together with Mr. Jaggers, uses education as a part of the ISA in order to instruct Pip how to live the life of a gentleman. Education is used to guide Pip towards a well-constructed reality in which capital is the most essential thing, therefore Pip is not supposed to know about any other meaning of life. He is expected to become a businessman who will purchase goods, as he is objectified by his mentors which confirms Althusser's statement that ideological state apparatuses objectify individuals until they completely accept all the principles of the ruling discourse or hegemony. In other words, Pip is repressed since the aim of the RSA and ISA is to establish dominance over every segment in a society, and since this dominance is mostly imposed by the education system; an incarnation Althusserian ISA when it comes to manipulating people. Pip is manipulated by education that turns out to be dehumanizing for him because he sets his whole life according to the teachings of his mentors, the teachings that revolve around capitalism and reject human traits. The more educated he becomes, the more he is sad, lost and dehumanized.

Pip and Gradgrind's children come from different backgrounds; however, they are both victims of a constructed and imposed education system controlled by the ruling authorities and the hegemony they belong to. Industrialization brought great economic prosperity and contributed to the rise of capitalism that changed the flow of the Western society, but it also sparked the ambitions of the high class for ruling and constant power. In order to maintain the power, the upper-class generated mediums such laws and assumptions adjusted to the industrial hegemony and its institutions. The acceptance of all these mediums meant the acknowledgement of the dominant discourse and its unquestionable sovereignty with education as the most compelling mechanism. Thus, the schooling in the Victorian period offered students an actualized type of education fit to the viewpoints of the industrial power. The viewpoints that rejected everything that would doubt the authority of the ruling philosophy, even at the cost of one losing their own identity, feelings and free thought which is exactly what happens to Louisa, Tom and Pip. Both *Hard Times* and *Great Expectations* make us question the real function of the education in the Victorian era, so when observed under the scope of Max Weber's

rationalization, Karl Marx's and Althusser's theories, it turns out that the education system of the Victorian period was a reflection of all the social and economic changes sparked by the rise of industrialization and capitalism which represented the new dominant hegemony in the nineteenth-century England. No one was capable of avoiding to accept the new living standards and philosophy based upon utilitarian and materialistic interests. The interests that were highly propagated in schools. Grandgrind's children and Pip belong to different classes, yet their destinies are dominated by the education imposed by the class system, laws and norms that deprived them from the human core in order to satisfy the needs of the ruling discourse. Louisa and Tom are caged by their father from the very beginning, and they are not allowed to express emotions nor to use imagination. Later on they feel the consequences as they end up completely lost. On the other hand, Pip wishes himself to be educated by higher circle of people thinking it would help him achieve his goals and escape the life of the low class. Yet, he ends up lost, longing to feel and show love as much as Louisa. Children from different classes, backgrounds and families; however, they are all victims of the same education system that contributed more to dehumanization instead of sophistication.

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