

**T.C.
İSTANBUL AYDIN UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES**



**A COMPARISON REGARDING THE EDUCATION SYSTEM
THROUGH DICKENS AND KINGSLEY AMIS**

THESIS

Hüseyin KESENEK

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

Thesis Advisor: Dr. Timucin Bugra EDMAN

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DECLARATION

I hereby declare that all information in this thesis document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results, which are not original to this thesis.

Hüseyin KESENEK

FOREWORD

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DICKENS VE KINGSLEY AMIS İLE EĞİTİM SİSTEMİNE İLİŞKİN BİR KARŞILAŞTIRMA.

ÖZET

Charles Dickens tarafından yazılan Hard Times romanında, Gradgrind ailesi ve onların acı deneyimleri canlı şekilde anlatılır. Romanın sonuna doğru, okuyucular ‘Mutlu İngiltere’ idealine ulaşmak için akılcı bir eğitimin aslında aile üyelerine yanlış yol gösterdiğini ve hayatlarını hüzne dönüştürdüğünü anlar. Bu çalışmada, ‘eğitim tek başına insanları mutluluğa ulaştıramaz’ önermesini onaylamak için ‘Hard Times’ ile ilgili çeşitli görüşler ve örnekler sunulur.

Kingsley Amis tarafından yazılan bir İngiliz Kampüs Romanı olan ‘Lucky Jim’ Hard Times’ta geçen öğretim yaklaşımlarına bir kıyaslama sunabilir. Romanda, akademisyenlerin aralarındaki acımasız rekabetin onların ahlaki yozlaşmalarında etkili olduğu öneriliyor olabilir. Bu akademik camiada, tecrübesiz tarih okutmanı Jim Dixon, İkinci Dünya Savaşı Sonrası İngiltere’sinin akademik prensiplerinin aksine, özgür iradeli rahat bir karakter ortaya koyar. Bu tez çalışmasında, o dönemin akademisyenlerinin Dixon’ın kişiliğini yok sayma düşüncesinin aksine, onun ayırdedici karakteri sayesinde yeni iş yerindeki zorlukların üstesinden gelebildiği ve samimiyetinin mutluluk arayışında ona yardım ettiği vurgulanır.

Bu tez sonucunda, Jim Dixon gibi neşeli insanların kişiliğini önemsemenin herkesin hayatında direk veya dolaylı olarak bir mutluluğa sebep olabileceği öngörülür ve yapılacak analiz sonucunda; ne tür eğitim yöntemlerinin mutlu bir hayata ulaşmada etkili olabileceği sunulur.

Anahtar Kelimeler: *Makineleşme, Bilim, Katılık, Önemsememe, Yabancılaşma, Mutluluk, Merak, Kendini-Gerçekleştirme, Fantezi, Hayal Gücü.*

A COMPARISON REGARDING THE EDUCATION SYSTEM THROUGH DICKENS AND KINGSLEY AMIS

ABSTRACT

In 'Hard Times' by Charles Dickens, the Gradgrind family and their sorrowful experiences are narrated. Towards the end of the novel, the readers realize that a rational education system as a guideline to reach the ideal of 'Merry England' actually misguides the family members and turns their lives to grief. In this study, various views and examples of 'Hard Times' are provided in order to demonstrate the proposal that education solely cannot always bring people to happiness.

'Lucky Jim', an English Campus Novel written by Kingsley Amis, can present a comparison to the teaching approaches in 'Hard Times'. In the novel, the academics' cruel rivalry can be seen as influential in their moral corruption. In this academic circle, Jim Dixon, an inexperienced history lecturer, presents a free willed, relaxed character as quite contrary to the academic principles of the 'Post War England'. In this thesis, unlike disregarding of such individuality by the contemporary academics, it is stressed that Dixon can overcome the difficulties in his new working place thanks to his distinguishing characteristics, and his sincerity facilitates him in the quest for happiness.

As a result of this thesis; it will be predicted that paying attention to such lively people's personalities as Dixon has can be resulted in directly or indirectly a happiness in everyone's life and as an outcome of an analysis; the reader will also be presented what sorts of education method can be effective to have a pleasant life.

Keywords: *Mechanization, Science, Strictness, Disregard, Alienation, Happiness, Wonder, Self-Realization, Fancy, Imagination.*

1. INTRODUCTION

Alienation of human nature following the Industrial Revolution in the Victorian era is perhaps the primary influence on the characters' lives in Charles Dickens' *Hard Times*. People work like machines in very harsh conditions. There is class discrimination in every sphere of public life. The gap between the rich and poor is too wide and formal education is necessary to have a good life. The education system is at first presented as an ideal method by Gradgrind, the father of the family. However, both Gradgrind himself and his children face a catastrophic end. Louisa, Gradgrind's daughter, feels regretful for having undermined her feelings and for having had an affair with Harthouse, a noble man in Coketown while Tom, Gradgrind's son, commits bank robbery and flees abroad. For Gradgrind, it is not acceptable. His philosophy of life also collapses; he realizes that plain rationality and the repression of feelings do not bring happiness. Actually Louisa and Tom could have realized their ambitions if their father's education model had given them a chance to live as they wished. The novel hints that one must live in harmony with his or her true feelings in order to be happy.

Gradgrind raises his children with an oppressive mentality: "what I want is, Facts [sic]," he tells, "[t]each these boys and girls nothing but Facts. [...] [N]othing else will ever be of any service to them" (*Hard Times* 3). Gradgrind thinks that this method is the best way for his children to be successful and rich. However, those "Facts" do not bring happiness in the end.

In Kingsley Amis' *Lucky Jim*, which draws parallel to *Hard Times* in many ways, Dixon is a person who acts according to his self delight and this is not welcomed in his academic circle. He plans to write an article to clean his notorious name in Professor Welch's eyes. However, Dixon thinks that the education system is filled with rubbish and the main principle of being an academic is limited to giving lectures. For him, individual creativity is more significant than an education plagued by stereotypical theories. He is also torn

between his lifestyle and the expectations of the academic world. His passion for women, his interest in parties, and his tactless attitudes bring about a tragicomic result. Despite Welch's pressure and institutional restrictions Dixon prefers having fun and satisfying his own desires over his career.

1.1 Aim Of The Study

In both novels education and science hold a vital importance in the characters' lives. Gradgrind's children in *Hard Times* and Jim Dixon in *Lucky Jim* are forced to live under the guidance of a strict formal education and academic principles. However, these two novels actually hint at the fact that science and education by themselves cannot be sources of happiness. In both novels, science and a strict education do not save the characters from depression, and only after they rely on their free will and feelings do they achieve self-realization and happiness.

By comparing and contrasting two novels from different eras, the study asserts that humans must act in accordance with their free will. Teachers and parents should encourage children to behave as they wish. A person who is forced to do anything without self desire will possibly face problems as their self determination is destroyed by some outer effects. In those two novels, writers mean that only the people who catch inner peace and fancy can get happiness too. The people who behave not in accordance with their free will; cannot have self-happiness in their lives. In both the Victorian Period and the Post-War Era of England, no matter how people live in different societies, the factors which influence free will and happiness are the same.

In these novels, both writers underline the importance of the education systems. The education systems which are described include a bare oppressiveness and they never support self creativity and self imagination. Even though some characters, such as Sissy of *Hard Times* and Jim Dixon of *Lucky Jim*, have fancy and imagination, they are presented as subversive by the education structure of their times. On the other hand; characters such as Louisa and Tom Gradgrind, raised in their father's strict system, are forced to be completely obedient, therefore; they lose self determinence and self confidence. Ultimately,

they are deprived of their individualism and they have emotional and behavioral problems.

As it is seen in the resolution part of *Hard Times*, the people whose self actualization and self governance are restricted can make some mistakes. As they never determine anything individually, they can not decide truly, therefore; they cannot become happy in light of their mistaken decisions. As presented by the character Jim Dixon, the protagonist in *Lucky Jim*, people whose self actualization is highly developed can be placed in other businesses as they certainly have some strong sides in themselves. The readers can see Jim as a person who catches inner peace and happiness even if he is not professionally recognized in his occupational circle. What Amis tries to indicate in this novel may be that people must be evaluated according to their individual traits. In the academic and occupational world, people's strong sides can benefit, however; barren, stable points of view may prevent us from seeing the valuable things in different people.

In both novels, it is seen that an ideal education method might be possible by analyzing strong and weak sides in people's characteristics and accurate guidance by advisors might create honest people who strive for the public benefit. In addition to this, rising self-confidence and self determination might be vital for smooth personal development.

1.2 Notes On Method

This thesis might be considered useful in comparing two different times in terms of social matters faced in these periods. It can provide readers with the opportunity to question and analyze the social norms and beliefs of two different time periods, and what is meant here might show readers to what extent those beliefs utilize or damage human life. It can also present a brief answer to what is the true aim of living. The characters in these novels experience something as a result of their education and childraising methods. In the final analysis, expectations of society themselves do not permit them to become happy.

In *Hard Times*, ignorance of personal differences while raising children leads to some sorts of disappointment and grief in these children's lives. The extremely poor conditions of workers and their exposure to bitter class discrimination also demonstrate another sort of ignorance in this sphere. The factory owners's common philosophy was shaped by the 'Industrial based life of Coketown'. The social and family structures contained some norms and these norms highly depended on 'capital and production of material'; such a system must have missed some details in human's life. As is understood in the final part of the novel, these social norms lead to human's alienation from their nature and the corrupted refusal of individual fertility leads to a merciless destruction of lives. This comparison may stimulate the reader's mind and make them check if their understanding of right and wrong might be some misguided. The things that readers can face in this thesis statement might be remarkable guidance, as it is as two hundred years ago. In this thesis statement, social structures are the main elements that determine expectations of members of the societies of the two different times. The common result in both novels is that social systems can restrict a person's self realization, happiness and free will.

Hard Times was published by Charles Dickens in 1854. It is one of the less known novels among Dickens's works, however; most critics agree that it includes striking points that can make readers think about current life issues again. As a writer and a social activist, Dickens was strongly against the materialism plugged into English society in the Industrial Age of England. Dickens was known not only for his realism in terms of describing the situations and human types, but also for his socialist approach. Paul Schlicke explains how Dickens touches on public benefit in *Hard Times* below:

Dickens had a profound interest in popular recreation, and reference to it suffuses his early fiction and his journalism throughout his life. His basic philosophy can be found in the words he put into the mouth of Sleary, the circus owner in *Hard Times*. 'People must be amused' (Dickens, 1.6). Believing the English to be 'the hardest worked people on whom the sun shines' (to Charles Knight, 17 March 1854), he was vociferous in arguing that they needed their amusements. (Schlicke 20)

In presenting the statement above, Schlicke emphasizes Dickens's struggle to alert politicians' attention to a social conditions. In the hard conditions of the time that he writes about, he called attention to the poor conditions of workers and contributed to improvements in their life conditions. Here, Dickens underlined the importance of amusement in human's life and that free time should have been provided for people to engage in fun activities.

As a comparison to social, educational issues which can be analyzed in *Hard Times*, *Lucky Jim*, a campus novel written by Kingsley Amis, 1954, has been thought as a comparative work to emphasize to what extent a rational education influences human's life. It was written right after the Second World War and it gives a clear drawing of the academic environment of that time. Kingsley Amis is a vigorous advocate and representative of the 'Angry Young Man Movement', underlined the importance of freedom of thought, and of public pleasure, he was not in favor of contemporary political dominance in England. He emphasized that individual qualities must be noticed much more and he shows that a person can be happy with his own natural traits, such as being emotional, selfish, and self realized, like Jim Dixon, the free willed character of *Lucky Jim*.

In these two novels, the writers may hint at the reality that societies who are deprived of free will and fancy will face grief and will experience individual problems. In the novels, the characters given are the figures whose lives are ignored by the realities of those times, finally, they can not catch being left-off characters.

The reason why this thesis is chosen is that of a possible impact on the reader's perception of social issues. These works might present something different from the usual image people have as an ideal way of life. At the end of both novels, people can be amazed by some lessons about the life issues. Also, the source of happiness given in both novels is really striking and it can change people's mentality towards the real aim of living.

While discussing this thesis, both novels will be analyzed in the light of Modernism. Rationalism will also be given to demonstrate the points as a contrast with the modernist approach. In addition to this, characters will be analysed through the assistance of various quotations from the novels.

1.2.1 Statement of the problem

Research Topic: This study will investigate how the human morality changes under the influence of the conditions of certain time periods, such as the Victorian Age and Post War Era in England, and to what extent is science without human aspects capable of solving social problems. While discussing this topic, the text will also examine ‘Hard Times’ by Charles Dickens and ‘Lucky Jim’ by Kingsley Amis and compare both novels from these perspectives.

1.2.2 Thesis statement

In this thesis, the studies and arguments will be presented to support the idea that people can reach happiness as long as they realize their own desires and feelings, and this thesis aims to demonstrate that it is not solely facts and material goods but emotions and self realization that bring humankind to happiness. When *Hard Times* and *Lucky Jim* are critically analysed, a common point may be reached that the human can be happy and successful as long as they are allowed to realize their self desires and follow their inner feelings.

1.2.3 Secondary objectives of thesis

This thesis also has these objectives:

- To explain how the concept of morality changed with the influence of social structures seen in two time periods - the Industrial Era of England and the Post War Era of England - and what further reflections are in the novels ‘*Hard Times*’ by Dickens and ‘*Lucky Jim*’ by Amis.
- To answer the question if ‘education’ alone can overcome social problems by examining the education types of two different time periods of England; the Victorian Period and the Post-Second World War period.
- To discuss the conflicts between the personal wishes and the general facts of individuals under by public pressure, as seen at two different historical periods.
- To discuss what role education plays in humans’ quests for happiness.

2. PSYCHOANALYTICAL VOYAGE IN ‘HARD TIMES’ AND ‘LUCKY JIM’

2.1 Introduction

Prior to analysing the novels characters` psychology, it may be useful to review the earliest roots of psychoanalysis. This part may also provide the reader with some brief knowledge on what constitutes psychoanalysis in terms of understanding the mental conditions of a character and what its role is in people`s behavioural structures.

In the book, according to Freud`s psychoanalysis as Strachey describes it, human`s mental life is initially associated with the brain`s working system and acts of individual consciousness. These two aspects of human mental structures lead people`s behaviors. Freud claims that there are three main mechanisms in the human brain that direct human behavior. One of the hypotheses assumes that behavior is related to localization in the human brain. It is supposed that every brain is covered by both a scientific mechanism whose existence is supposed to be in space and instincts inherited from the past ancestors. The concept which forms the conditions of such mental process is called the ‘Id’. It covers all mental properties carried from past to the birth and its existence is unknown to the owner. (Strachey 1)

The other mental structure which influences human`s behaviour is called the ‘Ego’. It directs the personal acts controlled by voluntary movement. The Ego is somehow a self preservation of person from outer effects and the Id helps to activate human instincts to have pleasure. (2-3)

Through the influence of stimuli, tension in human body arises and this instinctive need should be satisfied. In such a condition, the human brain either prefers to realize that instant pleasure or postpone it. In another mental structure, human beings start to develop a kind of dependence upon parents and other people. The system of behaviour that is influenced by societal and

parental judgements is called the 'Superego'. An individual's Superego includes not just racial, national, and family traditions but also social ethics. The common aspect of the Id and Superego is that they both represent the past experienced either from heritage or people's cultural expressions, whereas the Ego mostly consists of a person's instinctively desires and personal experiences. (3-4)

Freud's psychoanalytic theory caused a discussion over whether people's inner consciousness can be analyzed and their behaviors are impacted by a mental order whose working system can not initially be recognized. Through the Id, Ego and Superego concepts, he can try to understand human's psychological activities and he can draw people's characterization by looking at the development of these structures in human's brain.

It can be supposed that Freud's psychoanalysis led to new studies in literature. Especially writers such as Marcel Proust, Virginia Woolf, and James Joyce were representatives of new stream of consciousness technique which included inner psychology of the characters in novels.

According to Melvin Friedman, an author on critical essays, a stream of consciousness novel can be recognized as a type in which the plots, themes or effects are formed as a result of successful use of characters' consciousness. It refers to a wider area of mental attention which expresses more than unconsciousness or a complete awareness. (Friedman 3)

The distinguishing technique used in stream of consciousness is soliloquy which is called the interior monologue. It is a sort of process of activating a characters inner thoughts and impressions, hence, it provides reader with understanding characters mental acts.

Before the appearance of the first stream of consciousness novels, Freud was the leading figure who explored a system of consciousness in humans brain. Writers as Joyce and Virginia Woolf bring the study of consciousness to a further point where the whole abstraction of consciousness is revealed. Through this method, the writers presented all sorts of characters' mental acts, inner feelings and their reflections into the behaviours in the way of an entire consciousness. (8)

In the next part of the study, a psychoanalytic approach, with descriptive knowledge stated by the novelists, has been supposed to present a wider understanding on effects of educational atmosphere into the human's life placed in both novels. In this part of the thesis, characters' behaviors will be analyzed through a psychoanalytic approach. In the following section, readers can also find out how Dickens and Amis touch on the corrupted sides of people at two different times. When observed, it is revealed that those writers reflect their own ideas about the social evils of their time and criticize the alienation of humans. Through this psychoanalysis, the reader will also be presented with reflections of social systems on people's behavior.

2.2 A Psychoanalytic Look at Hard Times and Lucky Jim

Both Dickens and Amis often apply the descriptive plots in their novels. This can be seen vital in order to provide a range of knowledge about the novels' characters personalities. In 'Hard Times', the novel starts with descriptions of some places and characters. As it can be seen in the statement below, this descriptive narration also gives some paralellism between the structural properties of Coketown buildings and Coketown people.

It was a town of red brick, or of brick that would have been red if the smoke and ashes had allowed it; but as matters stood, it was a town of unnatural red and black like the painted face of a savage. 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. (Hard Times 25)

While describing the appearance of Coketown, Dickens tells us that it is a town surrounded by factories spreading smoke from tall chimneys. The factory buildings are constructed with red bricks but those bricks get darker and turn black as time passes. As smoke covers the bricks' surface and it diminishes its original color, so, this may hint that people gradually lose their hope to live. As it takes place in the statement below, Dickens emphasizes that the existence of Coketown's harsh mechanic appearance highly influence on people's spiritual conditions in Coketown.

It had a black canal in it, and a river that ran purple with ill-smelling dye, and vast piles of buildings full of windows where there was a rattling and a trembling all day long, and where the piston of the

steam-engine worked monotonously up and down like the head of an elephant in a state of melancholy madness. It contained...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 to-morrow, and every year the counterpart of the last and the next. (HT 25)

Here 'black' may symbolize the factories and its reflection in the people's lives in Coketown. The bricks turn into black, pale color and this may demonstrate the people's inner feelings and lost expectations in their lives. The stability of the machines' movement and people's daily routine show that all people in this town live in deep stability, as though they would die soon. These show readers that 'Coketown people' are very hopeless and pessimistic about their future.

Patricia E. Johnson's article about Dickens's descriptions is very worthy. Dr. Johnson is a Victorian literature specialist who studies class issues and the conditions of women in Victorian novels. In the article, she touches on Dickens's use of and the meaning behind metaphor in descriptions in *Hard Times*. In the following lines, the reader can see what meaning Johnson may acquire from Dickens's drawing of Coketown's working system and people's lives in Coketown:

Coke is a valuable natural resource found in an uncultivated state. It should be processed to turn into its last condition. It is a mineral left after coal is processed by dry distillation in the mills. At the end of the process of this production, there is fuel and waste left. As an attribution to Dickens's that description of manufacturing in Coketown, Johnson interpretes that it is the human life itself that is both fuel and waste product after processing. (Johnson, 130)

In the lines above, Johnson may indicate a connection between coke and the human body in terms of production. As similar to coke, the human body also produces energy if it is protected well and its cells work properly. The heart is the most important part of the human body. If it pumps pure blood it works the whole body. If it does not, all parts of the body start to have health problems. Some characters such as Stephen Blackpool and Louisa Gradgrind can remain as figures placing at the center of this working and living system. If they stop working for the system, this structure might be broken down. What is also meant in such description can refer that human life in Coketown is densely

structured by such an industrial system and the people feel its toughness in every part of their body. The system of the 'industrialized Coketown' is based on producing a material. 'Coke' creates 'fuel' or 'ash' after processing. Finally, it gives useful and useless things. This can be interpreted that the people in these living conditions will be either a gain, or become rubbish at the end of the production process.

In this system, everybody takes a part. When they grow up, girls marry an upper class man and give birth. Boys learn facts and rational sciences in order to be a recognizable man in such an industrial field. The workers are the suppliers of production in the factories and they are supposed to work permanently. All those people must fulfil these roles as the main requirement of such an abusive system, so that they can survive.

Louisa Gradgrind is brought up within her father's methods and her father decides almost everything for her, so she finally remains a hesitant character. She is expected to have a good education first, and then to marry an upper class man. Her father's method of raising her plays a huge part in her character development.

Louisa and Tom experience some events that strikingly represent their father's mentality and philosophy. Upon their attempt to watch a circus performance in town, their father's reaction becomes so tough; "Thomas and you, who have been trained to mathematical exactness; Thomas and you, here!" Cried Mr. Gradgrind. 'In this degraded position! I am amazed.'" (Hard Times 15) This can be underlined as one of the most noticeable moments that shows the children what sort of a person their father is. Here, they understand that they must not wonder and their minds must not be filled with any outer effect.

From that moment, they should never do anything that their father does not allow them to do. In the Gradgrind family, the father's raising method is strongly based in patriarchy. The father is the main authority over Mrs. Gradgrind and children. In this structure, father Gradgrind expects children to be in high obedience. Thus; he can draw a life plan for the children. He can even make the easiest choices for the children's life. Father Gradgrind is the only authority allowed to take decisions about all the members of family. Gradgrind determines a life plan for Louisa to be in high matrimonial position;

firstly because she is adjusted to be turned into an ideal mother and secondly she has nonsense about herself. (*Hard Times* 21) Thus, when it comes to a marriage proposal from Josiah Bounderby who is her father's work partner, a predetermined plan by her father will come true. Mr. Gradgrind has a very definite manner about this marriage proposal and reader can feel his repressive mentality from his speech in this rational tone: "My dear Louisa... You are not impulsive, you are not romantic, you are accustomed to view everything from the dispassionate ground of reason and calculation." (HT 106)

Louisa and Bounderby's marriage means for Tom that he would be funded by Louisa's possible husband Bounderby and it provides maintenance from a noble family for her father. Louisa is aware that this marriage will give salvation to her family. She can have chance to remain in a high social status. As is seen, this marriage is highly based on commodities. Father Gradgrind's and Tom's points of view show that marriage is like a business contract for them and there is only a financial gain in this negotiation. Mr. Gradgrind loads senses into the reason and calculation. This is the thing that has been tucked into Louisa's mind for along time. Another example of her family's expectations from her is indicated in one of the conversation with her little brother Tom and Tom says; "I am sick of my life, Loo. I, hate it altogether, and I hate everybody except you. However, when I go to live with old Bounderby, I'll have my revenge" (HT 55-57).

All the statements above show that Louisa has interiorized obedience to her father's every request and their dependence on her role in maintaining the family. When this side is taken into consideration, it seems not to be logical for her and she is unsure about what she has to do. After her father Mr. Gradgrind implies that it will be the best choice, therefore; Louisa desperately accepts Bounderby's marriage proposal.

A short while after her marriage, Louisa comes across with James Harthouse, an ex lieutenant and a noble man, and falls in love with Harthouse. This is the rarest moment that Louisa has ever experienced. Perhaps, her heart beats fast for the first time. It initially looks advantageous from Louisa's side, however; it might be problematic for her and society. Louisa's cheating on her husband by following her senses is seen blameworthy as to social ethics.

Similarly, Stephen's refusal of the union's proposal and his bank robbery, a fictional one, takes him in to trouble. He is one of the 'Hands', so he must only work harder and harder. He must not be in pursuit of changing his life conditions. As a result, he remains alone and now he does not have any friends at work. Furthermore, rejection of his marriage attempt makes him depressed and he does not find a way out.

What Stephen and Louisa do is totally shameful in the people's eyes. They are accused because they behave contrary to contemporary morals. This also means that the heart of the social system is damaged, however; it is such a strong and tough system that it can easily eliminate the parts which do not serve for it. Johnson later comes to this statement: "The only point where systematic change and perhaps explosion are possible is at the core of the system and in the central stories in *Hard Times*." (Johnson 131)

The role of those two characters in this life is decided in advance; they will ensure productivity. Stephen will work hard to produce in a factory and Louisa will marry and give birth to ensure the family is maintained. Unusual changes, like the ones they dare try, can demolish this structure. If a poor man like Stephen could reach his wish, then that privilege would not be only special for upper class men. This would mean that the social and economic system created for the benefit of upper class men could fall down. Such an event in that society has never happened before, thus; they are strictly humiliated, because what they do is just immoral. In this point, as Johnson says, both Louisa and Stephen's last positions are called "a dark pit of shame and ruin" in the eyes of society (Johnson 132).

Now an 'explosion' occurs, but a break in system causes destruction in their lives. Now Coketown people exclude Stephen and Louisa as their wishes are not ethical. As a result, Stephen passes away in one of the mine pits and Louisa is never encouraged to marry again or have children.

After the life that Stephen has had, Dickens describes him with these words; "the loneliest of lives, the life of solitude among a familiar crowd. The stranger in the land who looks into ten thousand faces for some answering look and never finds it..." (Hard Times 156). As it is said in this statement, Louisa and

Stephen are punished by the system and they face possibility of being excluded by their community.

Tom Gradgrind is Thomas Gradgrind's little self-interested son. Tom is not in favour of his father's raising methods. He believes that he will only become an unfortunate fellow like the workers if he follows his father's training. Therefore he uses his free will and tries to make money outside, believing that this way he could become a rich man. However; he becomes friends of some criminals and soon falls into gambling and heavy debt. He lies to his family and hides everything, because he is aware that his father will punish and show no sympathy with what he does. His sister Louisa always helps him and hides Tom's mistakes from her parents. Whenever Tom tries to get rid of the problems, he faces another problem and becomes a criminal at the end because he doesn't know how to solve his problems or how to govern himself. He will, at the end, be revealed as the committer of the the bank robbery. He has to escape from his hometown in order not to be imprisoned. Dickens describes Tom in these words:

It was very remarkable that a young gentleman who had been brought up under one continuous system of unnatural restraint, should be a hypocrite; but it was certainly the case with Tom. It was very strange that a young gentleman who had never been left to his own guidance for five consecutive minutes, should be incapable at last of governing himself; but so it was with Tom. It was altogether unaccountable that a young gentleman whose **imagination** had been strangled in his cradle, should be still inconvenienced by its ghost in the form of grovelling sensualities; but such a monster, beyond all doubt, was Tom. (HT 144)

This paragraph shows that Tom Gradgrind had developed a weak personality due to his father's method of raising him. He was exposed to excessive pressure, so he hid many things that he had done. He became a liar at the end. He was never encouraged to decide anything by his father and he never solved a matter alone before. When he followed his self interest, he decided to trade and make money outside in a simple way. When he discovered that it was not such an easy way, he joined the gamblers and consequently had a huge debt. Later, he decided to commit bank robbery to rescue himself from debts.

When Tom's psychology is observed, it is seen that his father's pressure prevented him from being a strong character. In a conversation with James Harthouse, Tom clarifies how his father left his children illiterate:

‘For our governor had her crammed with all sorts of dry bones and sawdust. It’s his system.’

Formed his daughter on his own model?’ suggested Harthouse.

‘His daughter? Ah! And everybody else. Why, he formed me that way!’ said Tom.

‘I mean to say, Mr. Harthouse, that when I first left home and went to old Bounderby’s, I was as flat as a warming-pan, and knew no more about life, than any oyster does.’

‘I have picked up a little since. I don’t deny that. But I have done it myself; no thanks to the governor.’ (HT 147-8)

Tom was never allowed to wonder about anything, even fancy, amusing things such as music, dance, theatre, or the circus show. Thus, he turned out to be a jealous snobbish character who always coveted other people’s feelings, belongingness, status and even happiness. That he blames Stephen Blackpool for the robbery and sacrifices his sister Louisa for his advantage are clear signs that Tom turns to be a greedy, unfeeling character by the end of his story.

Tom’s mistakes might have been due to Gradgrind’s raising method. If Gradgrind had encouraged Tom’s self interests and abilities, Tom might have realized his own desires and not developed jealous, weak characteristics. It was not late for Tom to explore that his likes were never placed in his father’s ideology and that his fathers expectation was totally different. Thus, he started to follow his personal pleasure. When Tom needed money to realize his aims, Louisa, as his protective sister, funded him and this protectiveness led Tom to become a weaker and weaker character while enabling Louisa to develop a sacrificing character. Dickens may argue that ignorance of the self interests of children and extreme expectations from them can cause a society where there are weak characters who do not deal with real life issues and also sacrificing characters who compensate for these people’s weaknesses.

Tom, who had already adopted his role in such a society, immediately started seeking alternatives to find his own interests. However; the alternative methods to be a rich man that he applies take him into crime. At the end of his journey; Tom Gradgrind develops a greedy, selfish character. His greed depends on his weakness. These caused a tragic end for him. Ultimately; he stood in the deepest point of crimes and he escaped in order not to go in jail. He is now in the ‘dark

pit of shame and ruin' in society's view, as are Stephen and Louisa. He also pays the penalty as he opposes his role in this system.

When the characters' experiences are taken into consideration, one of the best known quotations reveals what condition they are in. When Stephen talks to his lover, Rachael, he says; "'Tis a muddle, and that's aw.'... 'That's where I stick. I come to the muddle many times and agen, and I never get beyond it'" (Hard Times 73). This describes the common situation for our two characters, Louisa and Stephen. Those people want to realize their desires and become happy. Louisa and Stephen are soft hearted, honest characters. They try to realize their self wishes. However, the system does not allow them to do this because this life does not serve individual happiness, but for a sustainable life system. To maintain this system, they can not question anything they are expected to do, they only act without thinking. The rule is simple; they either take the role decided by system or they will vanish. It had already been mentioned that true participants of production in the mines and factories like fuel or coal can symbolize human life itself. Now, it will be beneficial to see how this is illustrated through the stories of characters:

In human life, a person can face many things and taste many feelings. Life does not maintain a stable speed. No one can always have a relaxed or problematic life. There are both rises and a which provide happiness, grief, success and disappointment. Some people want to be happy, some want to become powerful. In *Hard Times*, the reader sees those people. What Dickens meant in this novel is that all the people in Coketown end their lives in a disappointing place.

Thomas Gradgrind, at the end of his story, realizes his failure in raising children and this causes collapse of his life principles. Josiah Bounderby aims to have a powerful status and money. In achieving this, he believes he has achieved everything such as labourers serving for him, a good wife and family. When he is abandoned by Louisa, he understands that his money is not enough for these. Louisa, Gradgrind's innocent daughter, marries Bounderby, twice her age, for the benefit of her brother and her father. However; she gets divorced when she cannot bear such a companionship. This experience remains a shaking tragedy for her and can not sooth her wounds for the rest of her life. Stephen is another innocent character. Whatever he struggles for, he cannot achieve. He wants to

divorce his drunken wife and marry another lady. However; it is not possible by law because the right to divorce only belongs to the 'upper class' in the law. When he visits Bounderby to get advice to find a solution for this issue, Bounderby responds with such a statement:

There is such a law... But it's not for you at all. It costs money. It costs a mint of money...'Why, you'd have to go to Doctors' Commons with a suit, and you'd have to go to a court of Common Law with a suit...and you'd have to get an Act of Parliament to enable you to marry again, and it would cost you (if it was a case of very plain sailing), I suppose from a thousand to fifteen hundred pound,'...perhaps twice the money. (HT 82)

Stephen will never have this money and it means that he will not marry his lover. During the rest of his life, he remains as a lonely man, his dreams fade away and his life ends up in his lost hopes. As it is seen in this affair, personal pleasure was referred to as a concept identified with financial gain. In his introduction to *Hard Times*, D.J. Thorold attributes to Nicholas Coles's '*Politics of Hard Times: Dickens the Novelist Versus Dickens The Reformer*' to stress the firm relationship between status and social privilege in Victorian England;

According to Nicholas Coles, the individual self interest can become the only way to reach the happiness, hence; the concept of pleasure in the capitalist economy became associated to financial power as it was regarded as substantial for industrial development. (Thorold 11)

What counts as morality in Gradgrind's point of view is presented in some parts of *Hard Times*. Gradgrind's taking Sissy home for teaching her is just to show her what is his acknowledgeable way of life. This can also be called a recommendation for children not to be imaginative like Sissy. If they grow like Sissy, they will not be in a good position in that life.

In his introduction to *Hard Times*, D.J. Thorold mentions how Thomas Gradgrind manipulates his daughter Louisa with his introduction to Stephen Blackpool in these words:

When Gradgrind's daughter, statistically educated Louisa, meets Blackpool in his home for the first time, Dickens lists the Hands'

characteristics as taught to Louisa, the Hands seen as a dehumanised mass:¹

Something that was a little pinched when wheat was dear, and over-ate itself when wheat was cheap; something that increased at such a rate of percentage of crime, and such another percent of pauperism... something that occasionally rose like a sea, and did some harm and waste (chiefly to itself), and fell again. (13)

In the statement above, it can be hinted that the workers (Hands) have the worst characteristics that anyone can have. Here, it is seen that Gradgrind may plug up Louisa's mind with this description as he means a marriage to a worker must be a disaster.

At the end of their stories, for the maintenance of this system, Louisa and Stephen's acts will be shown as huge mistakes in Coketown, the children's mind will be crammed with a fear that they will make mistake and even experience such tragedy in their own lives if they behave like Stephen or Louisa. However; what Dickens tries to hint can be totally different. The meaning of Louisa and Stephen's experiences are that people can only save their lives if they refuse to be part of a life destroying system and if they challenge it by living as they wish. Otherwise; they will not be different from a dead person or a machine processing commands. That is why Louisa and Stephen can be seen as sacrificial characters not only for their time, but also for the next generation who will understand the value of having a happy life.

2.3 A Critical Analysis of the Victorian Mind

The Victorian era is often thought of as a time when society and its rules were rigid and strict. The term prudish is used very much in reference to this point in time. So if one has to define Victorian morality, it is based upon a group of principles or standard of moral conduct that includes practising sexual restraint, zero acceptance of criminal activity and a stern demeanour ("Victorian Era Morality Facts: Moral Behavior, Values, Ideals, Ethics").

When the reader discusses the events that *Hard Times*'s characters experience, it can be inferred that almost each character can come in for criticism. Mr.

¹ The Hands: Workers, referred to as 'the Hands' in *Hard Times*, were forced to work long hours for low pay in cramped, sooty, loud, and dangerous factories.

Gradgrind's oppressive attitude while raising his children, Louisa's cheating her husband with James Harthouse and her brother Tom's slide into crime are very familiar samples of the era's social issues.

During the early 19th century, England's shift to the economic mode of production as well as the change from feudalism to industrial capitalism – re-distributed socio-economic power. The middle class, being the main beneficiaries of this historical shift, developed contempt for the materialist perspective of the upper class and their notion of the divine rights of the nobility (“Ethics and morality during the Victorian Era”).

Hard Times presents a mass of people who have to work extremely hard all their lives. This is the main requirement for all classes, except the ‘upper class,’ in order to survive and find promotion to a higher status. As a reflection of this requirement, Dickens portrays a model school where the learning method is based on facts. In this school, the teaching method is based on the era's system of work in factories, because this is seen as the best model to make people productive, otherwise; they will not be given attention. The ‘Victorian Era’, as mentioned above, witnessed the rise of a middle class. However; this rise caused a transformation of the middle class's mentality into a cruel one as they took on an upper class approach towards lower classes. Middle class's humiliation of and mercilessness towards the lower classes are the most widely recognized signs in their transformation. While they do this, they are guided by completely materialistic thoughts and they never allow for senses, varieties of thought and self creativity. One of Dickens's characters, Sissy, is so emotional and full of fancy from birth, but Gradgrind thinks that she is not a girl figure of that time and has to be transformed with rational thinking. Thus; he takes her to his home and starts to teach her, so she can learn the reality of life in this way.

The rise of middle class in the Victorian Era is eloquently given by Dickens in Thomas Gradgrind's and Josiah Bounderby's characterization. As those people earn much money, they gain higher status (“*Ethics and morality during the Victorian Era*”). Hence, they have an inflexible belief in their methods of hard working and their dependence on a total rationalism. Gradgrind strictly applies this method while raising the children and Bounderby strictly recommends his workers to work harder and harder so that they can rise into a higher social

status. These characters are people who have been promoted to a higher status and they believe that the logical method they followed brought them profit (HT 4). We can infer how Mr. Gradgrind interiorized this materialism when he forced Louisa to marry old Bounderby whose partnership will reinforce Mr. Gradgrind's own business. Tom's struggle to become rich in a quicker way is led by his father's insistency on his unbreakable life principle. Louisa's marriage can be used as a step to wealth for Tom, and he also puts a cruel pressure on Louisa.

In his article Johnson says; "Dickens stresses the factory-like shape of Coketown's working slums... were built in an immense variety of stunted and crooked shape, as though every house put out a sign of the kind people who might to be born in it" (227)

This sentence can remind the reader of all the poor shaped people of Coketown. Louisa, an emotional and protective girl, is forced to bring up in a different personality and she turns into a cold, hesitant lady. Bounderby hides his real story and lies about his life and his struggle to declare that his own way is fair and appreciating it is another humanly mistake. Gradgrind's unquestionable authority over his wife and children gives them a huge fear of and failure in applying true decisions. Tom's hypocrisy and his taking advantage of others for his profit display how greedy a character he turned into at the end.

In the Victorian Era, one of the highest influence on people was religion. The people were expected to be religious. There were many chapels and churches everywhere. Dickens also mentions the influence of 'church' in people's lives in these lines:

When there is an organization in Coketown, all chapels and churches go there, they are the members of House of Commons and their duty is to propagate the religion and make the organization participants religious by force. (HT 27)

In the Victorian era, as to the authority in society and families, being religious is the main trait. Being religious meant being moral. So, people were supposed to be religious. Religion used to include obedience to creator and brought about a hierarchical conception of the society. In the Victorian family, religion also gave the father a total authority in family. Because by the effect of religion, they used to believe that the members of the family should be loyal to father's

authority. Thus, by channeling religion, he could force others to do something more easily.

In the following part of this chapter, the ethics of the academic circle seen in *Lucky Jim* will be examined to make a comparison with the Victorian education system.

2.4 Modern Mind In Lucky Jim

In *Lucky Jim*, Kingsley Amis can tell the reader that a witty, roguish, harmless character can survive in a living circle even if there are many social challenges that he should overcome. As a comparison to the 'Victorian Mind', this section will provide a different look at different characteristics existing in a university campus set in England after World War II. In this part, it will also be demonstrated what conflicts can be experienced between the lower class man, Jim Dixon, and his senior Professor Welch and other academics.

Upon the General Election of 1945, the Labour Party came to the power and in an ideal of the Welfare State, the new rulers of country set a number of reforms in education. The new government established a new classless system in higher education that allow every class people to attend English Universities (Lodge 11). Jim Dixon in *Lucky Jim*, a newcomer from a lower class, is a figure who starts up a new academic career in a state university. Unlike the recognized group in academic sphere, Jim's humorous and ruleless characteristics are not appreciated and this situation, brings about some cultural disagreements.

In the introduction of the book, *Lucky Jim*, David Lodge presents Amis' words on the work; "I looked around a couple of times and said to myself, 'Christ, somebody ought to do something with this.' Not that it was awful-well, only a bit; it was strange and sort of developed, a whole mode of existence no one had got on to from outside'" (Lucky Jim 7). By this statement, Amis might hint that a snobbish looking, humorous characters who include strange behaviors can demonstrate valuable human traits that no one expects.

In his introduction part in 'Lucky Jim', as to Lodge, the most apparent strange actions by Jim Dixon are stated thus: Jim's accident with the bed clothing at the Welches' and his efforts to conceal the damage, his attempts to deceive Mrs. Welch and her son Bertrand on the telephone

by disguising his voice, his highjacking of the Barclays' taxi after the College Ball, and his drunken lecture on 'Merry England'. (LJ, 6)

The lines above display how self centered, witty and comic a character Dixon is. In the introduction part again, Dixon is mentioned as a current lecturer, by an educational promotion, challenging the aristocrat academic group with whom he always had contrary ideas and values (LJ 8).

Jim is ill-at-ease... preferring pop music to Mozart, pubs to drawing rooms, non-academic company to academic...while fetching a drink for Margaret, 'he thought how much he liked her and had in common with her, and how much she'd like and in common with him.. (LJ 11)

As it is seen; Jim Dixon is a self interested person who prefers his self liking to the common tastes in the academic world, and his self actualization is confronted by the substantial codes of his personality. When drinking even only one, no matter which girl escorted him; it seems that his sense of love is being activated and he becomes quick to fall in love.

Jim's rebellion against bourgeois values and institutions is purely mental, or physically expressed only through the pulling of grotesque faces when he thinks he is unobserved. His desire to take violent action against those who oppress him is discharged in harmless private phantasies of a childish nature. (LJ 12)

Jim is a sort of rebellious character who is motivated by his own anger with the bourgeois and his actions against Welch and Bertrand can be interpreted as happening as a result of his personal views against the aristocracy of the time. However, Jim never damages people cruelly. For instance; he never talks to Christine about Bertrand's tricky act upon Carol's confession, revealing that Bertrand cheated on her with Christine while they were in a relationship and he went on seeing both at the same time. This can demonstrate that Jim avoids immorality and never damages the people around him.

Acceptance of the proposal of Gore-Urquhart meant that he would earn less money and have less secure position than he was while in the university (LJ 16). This can show that Jim is a person who is willing to take risks when needed.

Professor Welch tells Jim to write his own article and adds that this can be a good chance to improve his reputation, because Jim remains notorious for what he did before. Jim needs to ensure his future career in the academy, hence; he searches a suitable subject for his article. He thinks that the previous studies do

not work in the real life and he says: 'I thought something like "Merrie England"' might do as a subject. Not too academic, and not too... not too...(LJ 14-17)

As to Welch, Jim's new article seems wonderful in topic, but it is rubbish in content. There is no strong uses in content. This can also reveal Dixon's covering characteristic which conceal his personal inefficiencies. His choice of subject can refer to his satiric side and his eagerness to create a piece of fun and happiness that can separate it from the boredom of academic principles.

Another character who should be analyzed is Margaret, one of the lecturers who lives with Welch, as she has mental uneasiness. She seems to have an emotional bond with Jim, yet Jim doesn't seem to be very relevant to Margaret's feelings. Jim thinks that Margaret struggles to marry as she thinks that she is getting older and not as attractive as she was before. She attempts suicide several times and she is rescued by the people around her. Personally, she is unbalanced and very ignorant of her life responsibilities.

In the dialogue with Jim, Mr. Catchpole says: "'By the way, James,' Margaret said, holding the stem of her glass, 'I want to say how awfully grateful I am to you for your tact these last couple of weeks. It has been good of you.'" (LJ 22)

After having heard this, Jim furiously says to himself: "'I didn't know I'd been all that tactful'" (LJ 22). Even if Jim seems unresponsive to Margaret, he does not break ties with her because he feels alone in the academic world. He might suppose that he will be unhappy if nobody is interested in him. Hence, the gradual development of his relation with Margaret can make Jim happy and motivated for his survival in the academic circle.

In the lines following, the acquirements that Jim possesses after his tie with Margaret is summarized: "He'd been drawn into the Margaret business by a combination of virtues he hadn't known he possessed: politeness, friendly interest, ordinary concern, a good-natured willingness to be imposed upon, a desire for unequivocal friendship" (LJ 10).

Margaret, as mentioned before, is an unbalanced and irresponsible female figure. Throughout his friendship with Margaret, Jim Dixon helps her and compensate for her weaknesses. Thus, the things he does for Margaret make Jim

develop some personal traits. Ignorant of Jim's care, Margaret flirts with Gore Urquhart at the dance party. She seems interested in the academics by using advantage of her femininity. She has no emotional dependence and she tends to flirt with any men.

As it is seen, Jim chooses Medieval history as a research subject, because he thinks that someone must focus on a specific field to attract the senior academics' attention (LJ 33). As to Jim's point of view, current academics can not be a master of every field and they are not capable of testing something specific. Thus, he does not bother himself by plunging into a wide, long search and he chooses the easiest and most familiar topic to him. In conversation with Jim Dixon, Beasley says:

‘...why you're a medievalist.’ Beasley struck a match, his small vole-like face set in a frown...Dixon tried to laugh. ‘No, I don't, do I? No, the reason why I'm a medievalist, as you call it, is that the medieval papers were a soft option in the Leicester course, so I specialized in them. (LJ 33)

Associated Professor Yıldırım Çevik, the Assistant Head Of Translation and Interpretation Department in Arel University, defines Jim Dixon's personal traits from a picaresque perspective. In his article, Çevik often refers to Jim Dixon's picaro traits. Below, he defines Jim's characteristics in these statements:

‘If, as Miller maintains, “gratuitous trickery” is the picaro's most significant trait, Dixon again fits the mold (Miller, 1967: 67). He likes tricks for the fun of it, above and beyond, all those he perpetrates for survival's sake. It is this trait that establishes him basically as a picaro. But other characteristics appear as well. As regards protean agility, Dixon proves his qualities as an academic picaro who can find his ways. He shapes himself for each part he is required to play. The uses of masking and face-making serve as a metaphor throughout the novel, dramatizing both the chameleon nature of the world and the corresponding need for protean agility. (Cevik 66)

Jim Dixon often applies tricky behaviors for the sake of survival in academic society. While he has been with Professor Welch, he acts as if he was behaving as Welch expects him to. Jim's appreciation of Welch because of Welch's house's healing effect for the recovery of Margaret and of his own comfort at Welch's house are some other pretences that Jim has reluctantly committed (Lodge 9).

As Çevik mentioned in his writing, Jim's face making ability is quite developed and Jim is adjusted to convince whoever he talks to. His life is not on a plan, thanks to his wit; he immediately decides and covers his weakness whenever he comes across a difficult situation. Jim actually believes that there are many people who pretend and act fake behaviors around him. To him, almost nobody is as they seem. Hence; his pretences towards people can be his only way to survive in this academic environment.

Bertrand's fondness of status and money is one of his characteristics. Even though he is well reputed as Welch's son, he is not capable of having a life as successful as his father does. Thus, he becomes the lover of Christine, the beautiful noble niece of Gore Urquhart, a wealthy art master. His relationship with Christine can be connected to his fondness of money and social status. After Carol's confession about Bertrand's cheating on her with Christine, Bertrand's hypocrisy was revealed.

Professor Welch is interested in music and he loves organizing music parties at his home and he invites people. He wants Jim to read music in the art party and he assigns Jim a tough part to perform. When it comes to Jim's turn to sing, the atmosphere of the place for Jim is not enjoyable enough and the speech is given below:

'You'd better take first tenor, Jim,' Goldsmith said; 'the second's is a bit tricky.' Dixon nodded bemusedly, hardly hearing further laughter from Johns...He flapped his lips to: 'Each with his bonny lass, a-a-seated on the grass: fa-la-la-la, fa-la-la-la-la-la la la-la...' but Welch had stopped waving his finger, was holding it stationary in the air. The singing died. 'Oh tenors,' Welch began; 'I didn't seem to hear. (LJ 38)

Welch was supposed to have helped Jim, his junior lecturer. However, he harms Jim and causes him to get a negative score in front of people. Professor Welch is not protective towards Jim. He is focused on the project, yet he ignores the capability of his minor lecturers. Art parties and his charming breakfast display his boastful side. By admitting both Margaret and Jim into his home, Welch may also try to show people how helpful he is. On the other hand; he intentionally damages Jim by putting a hard part in the choral performance. This can reveal Welch's merciless side that underestimates other people.

Margaret's flirting with Gore Urquhart in the party demonstrates her hypocrisy and unreliability. She can represent a typical academic figure of time who flatters people with good reputations for their own benefit.

In the conversation between Beesley, a senior academic, and Jim Dixon, it is revealed what hardship academics have to bear until they have an approved position in the academic circle. "'Haven't you noticed how we all specialize in what we hate most?' Dixon asked, but Beesley, puffing away at his pipe, had already got up. Dixon's views on the Middle Ages themselves would have to wait until another time" (LJ 34). After reaching a proficient level at a specific field of study, the academics like Beesley do not prefer to share their knowledge with anybody and they look down on new research attempts by other people. Beesley's missing characteristic is described by Amis in these lines below:

'Beesley, notorious for his inability to get to know women, always came to functions of this sort, but since every woman here tonight had come with a partner...he must know he was wasting his time. Dixon exchanged greetings with him, and fancied he caught a gleam of envy in Beesley's eye. (LJ 107-108)

As it can be seen, Beesley, a well known lecturer, is not capable of communicating with ladies appropriately. In the party, Jim is often accompanied by Beesley, because Beesley wants to benefit from Jim's agility in charming the ladies. Even if he achieves in teaching, he fails in his relationship with ladies and remains alone. It can be implied that status is not enough to become happy.

2.5 Conclusion

In *Hard Times*, as a 'humanitarian eye', Dickens argues that people cannot always work hard, they must first have more free time and then they must enjoy their leisure time in fanciful activities. In *Hard Times*, Gradgrind's school provides science and hard facts, but no creativity and imagination. Dickens presents his theme with the assistance of his characters and tempts the readers to think how humans are alienated from their self under this social system. In *Lucky Jim*, similarly, Kingsley Amis tries to give some important notes about the education system after the Second World War. While he describes the education system of time, he creates the character of Jim Dixon who comes from a lower status, and he presents how a person can be happy by following their free will. The examples touched on this psychoanalysis might also help

readers to find out which behavioural structure is better; behaviour under some compulsion or behaviour with free will.

Another issue that can be inferred from this chapter is that the character types in Victorian Period, in general, seem to be unconscious of their external world while the mental acts of Lucky Jim`s characters present the reader with a total inner consciousness. Louisa of *Hard Times* presents a figure who is wholly unconscious of her existence and who never realizes her desires. Her unawareness of her personal wishes leads to the destruction of her life. On the other hand, Jim Dixon of *Lucky Jim* is able to reach total self-consciousness and self-realization, therefore; he can follow the true way in pursuit of a pleasant life for himself.

In the following section of the study, the concepts ‘hierarchy’ and ‘patriarchy’ will be touched on to have wider knowledge about to what extent these are influential on Coketown people’s lives.

3. HIERARCHICAL SYSTEM AND PATRIARCHY IN ‘HARD TIMES’

3.1 Introduction

In the Victorian Period of England when *Hard Times* was written, the working class was supposed to be very obedient of their employers. The increase in immigration from rural areas to the city caused many problems; including overcrowding because there was not enough accommodation for all the new immigrants to live in, and high rents that caused families to live in as small a space as possible. Sometimes whole families lived in one room as they earned low wages (“*Ethics and morality during the Victorian Era*”).

This working system which depended on material production served for the wealth’s benefit, whereas; the workers’ life conditions became poorer. The rulers and factory owners owed their richness to the privileges provided by such working system. Hence; the maintenance of such system were basically relied on classification of people in every public sphere and the class promotion for lower class people was not made possible through some prohibitions.

In this chapter, the hierarchical order in both, educational sphere and working place, will be touched on and how such a social system can survive in the family order and factories. Social ignorance created by the contemporary social system in *Hard Times* will also be discussed.

3.2 Hierarchy In Education System In Hard Times

Throughout the novel, the reader can realize that the characters in the novel are positioned in certain classes which do not move during their entire lives. It can be seen in the chapter ‘Never Wonder’ , where the children and workers are strictly expected to obey the rules of their upbringing and working conditions.

In Chapter III of *Hard Times*, Louisa and Tom want to see the circus that has come to town. When Gradgrind learns this, he gets frustrated and cries at them that it is a disappointing act they have committed (15). According to Mr.

Gradgrind's philosophy, only rationality allows them to find the truth, he is suspicious if something imaginative is in their minds. In addition to this, similarly, the workers in the union go on strike against factory owners and this is unpleasant behavior for these owners. As to the factory owner, every kind of rebellious movement is strictly refused by authority.

Enforced by the hardship in Coketown's working area, the children are recommended to get a high quality education in order not to spend a life in poverty. As the reflection of toughness that working class is exposed to in factories, this formal education for children is considered as the only way to have financial gain and higher status as well.

As an outcome of this education system, Louisa, whose self determination is totally left to her father, is forced to be obedient and loyal to her father's expectation. Bitzer, a 'pupil' in Gradgrind's school, becomes an unsensitive character through the teachers' training methods and he puts his self interest to the fore. In *Hard Times*, there are plenty of such characters and this can be argued as a natural result of the excessive labour based industrial working system. The workers employed under very harsh conditions need to protect their rights and decide to establish a union. Slackbridge is fevered organizer of this union and he invites the workers to join them against the factory owner. Most of the workers support the movement, yet; the honest labourer Stephen Blackpool refuses to act with the workers. Upon this, Slackbridge declares that Stephen is a real traitor and he is casted out from their union. Excluded from union, Stephen desperately remains alone and he is blacklisted in his work. (HT 265)

One of the primary reasons for the hierarchical social structure in Victorian England was the class system. In this system, the differences between classes and privileges were firmly underlined and it looked impossible for a lower class man to benefit from some rights. This system used to allow higher classes to utilize their rights in front of the law. Stephen, for instance; is a lower class worker who wants to divorce and have another marriage. However, he can not do it, because he has no money and recognizable status that may help him to overcome such issues. Therefore, it can be stated that the solution in such social matters is only possible through a person's status and financial conditions.

In a family circle, children were also classified into categories. Women are considered weaker than men. In Chapter IV of *Hard Times*, as a reflection of the time period set by the novelist, Mr. Gradgrind's absolute belief about his wife can be clearly revealed in these lines:

As to Mr. Gradgrind's view, his wife is not an ideal advisor for their children as she frees them to do as they wonder. Hence, her perception of truth is missing. Despite the lacking in her personality, she is probably the best match of his, because she has no consciousness of any outer charm and no wonder about anything that may make her excited. Her husband does not let her interfere with the childrens' raising as she may misguide them. This may refer to his judgement that woman are always weak and their guidance will also be weak. (HT, 19-21)

In Gradgrind's school, Tom Gradgrind is supposed to be a business man who can deal with the financial gain in future. Bitzer is another student whose teachers expect too much from him in the future. While these characters face the over expectations of society, their personalities and emotions are never evaluated. Tom always asks Louisa for help when he needs it. Thus, he is not capable of dealing with difficult life issues. He can not think rationally and he does not know how to finance his life sufficiently. He is not a bright student as well. As an ultimate condition, he commits some crimes such as gambling and robbing the bank, thus, he can make money easily and realize his plans.

Bitzer is also a good prototype who is forced to be an ideal child in Gradgrind's school, yet; at the end of his education, he turned to be a totally insensitive person.

'Have you a heart'?

'The circulation, sir,' returned Bitzer.

'I beg your pardon for interrupting you, sir,'... 'but I am sure you know that the whole social system is a question of self-interest. It's your only hold. We are so constituted. I was brought up in that catechism when I was very young, sir, as you are aware.'². (HT 306-307)

² Catechism: A catechism is best defined as a summary of instructions through a series of questions and answers, prepared in book form, containing instruction on the religious doctrine of a Christian church.(Hard Times 307)

Bitzer, an ideal student trained in Gradgrind's school, turns to be a student who only answers questions without thinking and without consciousness. When their behavioral corruption is taken into consideration, it is seen that both Tom and Bitzer transformed into characters who damage other people and are alienated from human values. Tom was characterized as being a liar, burglar, lickspittle and an insensitive abuser. Bitzer transforms into a self interested, materialistic, emotionless character when he reaches his maturity.

In such a hierarchical order, the students are never praised due to their personal abilities and distinctions. Only the people who meet the educational goals can be appreciated. It never matters what talent they individually have, however; this ignorance may leave them in an unhappy position as they will never be considered well reputed by society.

In *Hard Times*, it is 'the formal education' that is held up as the only way to be promoted to a higher status. This sort of education is based on rational thinking and self interest, yet; it refuses creativity and imagination. Mr. Gradgrind's teaching also relies on this method.

Tom Gradgrind is a character who was brought up in his father's oppressive education system. As an unsuitable learner with his father's raising method, he seeks personal satisfaction outside the home. No matter how hard he struggles; he can not become wealthy and therefore he starts to behave unethically, by gambling and stealing.

3.3 Hierarchical Order In Working System In Hard Times

The working system mentioned in *Hard Times* is always based on 'hard work' and it is demonstrated as the only way to reach better life conditions. Josiah Bounderby is a rich man who was promoted into a higher status from the working class. He always mentions about his rise with a heroic story, "I was born with inflammation of the lungs" (HT 18). He claims that the only way he succeeded in life was through hard work. In such a society, Bounderby gained as respectable a position as he could by being promoted to a higher rank in terms of wealth and social status. Having wealth will turn Bounderby into a

different person. As time passes, Bounderby becomes a merciless and emotionless person who has workers employed in very harsh conditions.

In such a societal structure, lower class people must struggle excessively in order to reach prosperity. Few people can achieve this; keeping virtue does not bring profit, hence characters like Bounderby change their behaviour and they lose moral values at the end.

While Bounderby is proud of his past, he behaves badly towards his workers as if he had never experienced the poverty before. He adapts himself to the materialism of the upper class and he benefits from being in a privileged social group. His acknowledgement of this priority becomes obvious when he talks to Stephen about Stephen's divorce issue. Bounderby priggishly recommends Stephen remain in his current position and not to attempt to divorce and marry again. He states that this is the only way to have a happy life for a working class person.

Bounderby's approach to this issue can also be interpreted as the recognized social model in the relationship between ruler-worker and father-children. At home in Coketown, Gradgrind restricts the children's freedom, and at work; the factory owners abuse the employee's labor power and neglect their rights. In such a structure, a canonized obedience is praised and for the rulers, any opposing idea by any person is strictly unacceptable. Lower class people, children, girls and mothers are not permitted to argue about any issue. Their talents are overlooked by an inflexible belief; they are not capable of doing anything. Hence; this causes a horrible discouragement for these people. The people whose self confidence has vanished have hardships even in the most simple challenges that they can face in life. This encourages others to take decisions for those people, so their pure nature is also sometimes misused. Ultimately, the people whose free will is controlled by others unintentionally become dependent and admit inferiority in the same society.

3.4 Conclusion

In this chapter, it can be inferred that an intended ruling system at both domesticity and working place puts pressure on people. According to this

system; obedience is praised while a complaint of conditions is strictly refused. As a consequence of such an order, the people are forced to follow a certain goal which disregards their personal pleasure. However, this brings about a group of people who abuse honesty of those who strive for their aim of life.

For a better understanding of relationships between honest people and those who misuse their good intention, more details will be touched on in the following part of the study.

4. THE ALIENATION FROM HUMAN MORALITY AS AN OUTCOME OF SOCIAL SHIFTS

4.1 Introduction

In this section of the study, it can be worthy to discuss the moral corruptions seen in both novels' characters as result of the social developments. In *Hard Times*, it is hinted that the Coketown society abandon their moral values while they are in pursuit of the industrialized life's goals. The oppressive educational system enforced by the teachers of Coketown school is also somehow a service to meet the expectations of such industrialized life.

In *Lucky Jim*, as similar to *Hard Times*, the norms of academic life does not seem to include morality when the academics' relationship within each other is taken into consideration. The academics' selfish behaviors prove that they gradually become alienated from the human aspects such as kindness and helpfulness.

In this chapter, the characters' morality changing by the influence of social developments will be discussed and which social concepts are praised by the characters in different time periods will also be presented.

4.2 The Alienation from Human Morality As an Outcome of Social Shifts

There are some characters who keep their human values throughout *Hard Times*, such as Louisa Gradgrind and Cecilia Jupe (Sissy). They are well intentioned, emotional, imaginative and helpful. These can be considered as the main human traits, however; with the rise of importance in capital and class discrimination in such a society, these people and their nature are underestimated. The general view in society shifts from sensitivity to rationality and this decreases sensitive people's value.

In *Hard Times*, the education system based on rationality tempts the students to be high in competence and selfishness and those students develop an ambition

for commodity and they become abusive towards others. Those students can reach a fine position by misusing the well intentioned children like Louisa and Sissy. While such pure characters behave helpfully, self interested ones, on the other hand, take advantage of their purity. Louisa's having married for the favour of his father and brother, Sissy's move to Gradgrind's home as a servant for houseworks, the workers' misuse of Stephen as a spy against the factory owner can be seen as abusive actions.

Mr. Gradgrind, Mr. Bounderby and Tom are typical abusive characters in the novel. Tom is more familiar with outside life than Louisa, and he believes that he must play some tricks in order to reach a good position and score points in his father's eyes. He is so adjusted to deception and misuse that he unhesitatingly makes Louisa a present for Bounderby in the marriage issue. He is so greedy that he flatters James Harthouse, a noble businessman, while he is still working for Bounderby.

Bounderby's advice to Stephen, indicating that he should consent to his current conditions despite his unhappy mood, can be given as an example of businessmen's vanity over their workers. This may also symbolize that Bounderby, such businessmen and some people in the society have easily misused others' pure natures. For the maintenance of such a social structure, the existence of good hearted, obedient and loyal people is significant. It can be interpreted that bad intentions owe good intentions for survival.

In the Victorian Era, being earnest was appreciated by the rulers of that society and religious men, however; it contains a contradiction when it is applied in practice. A patriarchal father at home, a strict teacher at school, a tyrant businessman at work were managing others. At home, the father orders and children obey. At school, the students are not allowed to talk and wonder without the teacher's permission. Thus, both the rulers' and religious men's passion to build a social structure can be realized from the childhood. As a conclusion, these people can impose their thoughts on ordinary people and can manipulate their authority over them. In the end, honest but submissive people who lack wondering and questioning can appear.

In such a structure, the people like Bounderby can rise by applying some sorts of trick. In the ultimate position, he turns into a quite merciless, wicked

character. On the other side, honest people like Stephen and Louisa understand that they are abused by other people. When they feel exhausted of their unhappy life, they look for love and freedom. Yet, their attempt is strictly scolded and their act is seen as immoral in society's general agreement. Actually, they are always expected to act without free will and self determination, that wastes their hope of a happy life. When they are aware of their need for real love they face a social barrier. A lack of happiness makes them hopeless and mentally uneasy characters in the rest of their lives.

Louisa and Stephen keep their virtues until the end of their lives. Yet, in such a living circle, their own truth contradicts what society approves of as right. They can reach happiness through a second marriage after an unhappy one, unluckily it is not welcomed by society. This desire is seen as immoral. Thus, they lose their hope for the happiness that they can catch through a new emotional relationship. The public pressure is a barrier that they can not surpass. They are forced to continue their lives with deep unhappiness.

Louisa's full trust in her father even in every decision about her, and Stephen's refusal to keep company with workers in a union against the factory owner reveal their respectful sides, yet, these are not useful in their search of happiness; they even become lonelier in the end.

Honest people, in the end, taste an endless unhappiness as they cannot realize their wishes, the abusive ones, on the other side, are captured by a materialistic thought and lose their senses. Finally, they waste the rest of their lives in spiritual incompleteness. After being alienated from the human traits, none of them can reach inner happiness.

In the next section of the study, the academic atmospheres and teaching methods of a modern time, mentioned in '*Lucky Jim*', will be analyzed and they will be compared to Victorian people's educational sphere so that the reader can evaluate whether there are the differences and similarities in the methods applied in different times and the education plays a significant part in the human's pursuit of happiness.

4.3 An Interpretation On Characters' Attitude Changing From Victorian Period Towards Modern Time

In *Lucky Jim*, Jim never draws a life plan and he prefers to live accidentally. He is dependent on his witty nature and he believes that he can survive by pretending as a new comer in that academic circle. He always behaves as he wishes, even if this way is not well recognized and is often troubled in the academic society. He hopes that the combination of his sincerity and his luck can bring him to a happy position.

Çevik indicates Jim's fondness of his self pleasure by finding the academic realities useless in these lines: 'an unprepared person for the life, he must face 'a world where experience is constantly fragmented and incongruous: ... he decides that his only possibility is to concentrate on his individual desires and make his way through the world as best he can' (Gindin 42; Çevik 66).

Early on Jim Dixon accepts that the world is full of absurdities and that people's behaviors do not reflect sincerity, but are a complete pretence. Jim behaves trickily towards the people of academic society, yet; he never abandons his sincerity and senses when a love affair happens.

Upon confrontation with Christine the first time, Amis describes Jim Dixon's sudden mood by using these lines: "The sight of her seemed an irresistible attack on his own habits, standards, and ambitions: something designed to put him in his place for good" (LJ 39).

In the whole dialogues of Jim with others are not inspired by the real Jim, yet; it is the first time that Jim has been shaken by unstoppable sense of love in the attraction of a beautiful lady. He also realizes that he can be 'true' Jim for this love's sake. The way he behaves towards Christine is this and his sincerity is responded well by Christine and a love affair starts between them.

At the end of his story, Jim realizes his own desires as he wished and he did these without hurting anybody. He has fun, however; he never behaves like a snob, because he always follows his virtues and he believes in the significance of human sensation. Thus, his sincerity and his personal abilities can provide him with a good job and a beautiful lady in the end.

As a contradiction to the patriarchal hierarchy reinforced by a ruler-based social structure, the readers can find a possibility that people do not have to be restricted in enjoying fun activities. This can be implied in Dickens's description of a circus located in Coketown:

A flag, floating from the summit of the temple, proclaimed to mankind that it was 'Sleary's Horse-riding' which claimed their suffrages... Miss Josephine Sleary, as some very long and very narrow strips of printed bill announced, was then inaugurating the entertainments with her graceful equestrian Tyrolean flower-act. Among the other pleasing but always strictly moral wonders which must be seen to be believed, Signor Jupe was that afternoon to 'elucidate the diverting accomplishments of his highly trained performing dog Merrylegs.' He was also to exhibit 'his astounding feat of throwing seventy-five hundred-weight in rapid succession backhanded over his head, thus forming a fountain of solid iron in mid-air, a feat never before attempted in this or any other country, and which having elicited such rapturous plaudits from enthusiastic throngs it can not be withdrawn.' The same Signor Jupe was to 'enliven the varied performances at frequent intervals with his chaste Shakespearean quips and retorts. (HT 13)

Dickens's description of 'Sleary's Horse-riding' shows it as a very lively place which is quite different from the usual public areas surrounded with Coketown's deadly monotony. It is a product of vitality rather than death. 'The flag' in this place can symbolize freedom. These people's performances include many entertaining things. Performers with acrobatic abilities are enthusiastically applauded and these actions are called super-human activities by spectators. The horses are in such a great harmony that any child in Gradgrind's school will certainly be amazed when they see them performing. They will also probably be surprised as they see how an animal may have such talent, for it is not possible according to the knowledge given in the school. This place provides fun and cheer, of which all Coketowners can feel the lack. In addition to these, drama shows give some moral lessons while laughing through a piece of satire.

Miss Josephine Sleary, in the circus, gives a prideful, beautiful, attractive female image to the audience in the circus. This place can give people the impression that women are valuable there. In the previous parts of the study, on page 25, the reader was informed that women are considered as weak figures in Mr. Gradgrind's philosophy. However, the circus presents her as strong and charming figure that is contrary to the spectator's past supposition of woman.

As it is seen, Sleary's Horse-riding introduces quite different characters who do not appear otherwise in Coketown society. As an indication of the contrast between the vitality of Sissy and the emotionlessness of Bitzer, Frank Raymond Leavis, a British literary critic on moral issues, touches on how Dickens presents two different characters in Sissy and Bitzer with their separate personalities given in his descriptive sentences:

For the boys and girls sat on the face of an inclined plane in two compact bodies, divided up the centre by a narrow interval... whereas the girl was so dark-eyed and dark haired that she seemed to receive a deeper and more lustrous colour from the sun when it shone upon her, the boy was so light-eyed and light haired that the self-same rays appeared to draw out of him what little colour he ever possessed. His cold eyes would hardly have been eyes, but for the short ends of lashes which, by bringing them into immediate contrast with something paler than themselves, expressed their form... His skin was so unwholesomely deficient in the natural tinge, that he looked as though, if he were cut, he would bleed white. (Leavis 342)

The contrasting separation between these two figures can already be clarified in the first chapter of the book, *Hard Times*, in a comparison between Sissy's and Bitzer's response to a question. When Gradgrind asks Sissy to define a horse, her response can not be accepted. Yet, Gradgrind applies for Bitzer's definition of a horse and confirms truth of his rational teaching method in this way. "Quadruped. Graminivorous. Forty teeth, namely twenty-four grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries, sheds hoofs too." (HT 6)

In the sentences above, Dickens indicates a sharp incompatibility between rationality and fancy reflected in the children's upbringing. Sissy's nature can be seen as complete reflection of the atmosphere in Sleary's Horse-riding, where his father works as a horse breaker, whereas Bitzer is very dependent on the self interest created by the education model of the time in Coketown. Sissy can symbolize 'vitality' even though the 'death' is identical to Bitzer's whole body (Leavis 343).

From this part of the study, it can be beneficial to demonstrate Dickens's examples referring to the rivalry between 'fancy' and 'rationality' so as to analyze how evil things are normalized and human sincerity is wasted. Leavis

maintains his discussion with his interpretation on what Dickens aims at by placing a circus and its people in *Hard Times* in the lines below:

Their skills have no value for the Utilitarian calculus, but they express vital human impulse, and they minister to vital human needs. The Horse-riding, frowned upon as frivolous and wasteful by Gradgrind and malignantly scorned by Bounderby, brings the machine-hands of Coketown (the spirit quenching hideousness of which is hauntingly evoked) what they are starved of... with this kind of symbolic value Dickens expresses a profounder reaction to industrialism than might have been expected of him. It is not only pleasure and relaxation the Coketowners stand in need of; he feels dreadful degradation of life that would remain even if they were to be given a forty-four hour week, comfort, security and fun. (Leavis 344)

In the lines above, the readers can come to an interpretation that the circus show reveals the ignored sides of human nature and when human capacity is explored, the Coketowner audience feel a deep pain and regretfulness of how they were deprived of fancy things before. The super-human performances of the circus, in return, can remind these people that humans can overcome the hardship with imagination and self confidence, as is symbolically mentioned in the chapter 'Loophole' to encourage Tom for outside life (Leavis 343).

Similarly to the statements expressed above, Sleary speaks about his life method which has a total disparity to Gradgrind's teaching system. "People mutht be amuthed, Thquire, thomehow,' ... 'they can't be alwayth a working, nor yet they can't be alwayth a learning. Make the bethth of uth; not the wurtht...'" (HT 45).

These are Mr. Sleary's last words to Mr. Gradgrind before Gradgrind takes Sissy to his own dominance. The sentence can hint that always working hard cannot make humans happy, they need to have free time to enjoy themselves. For Gradgrind, this idea is strictly refused and found useless. Sissy needs to be trained correctly. She needs to be deprived of imagination and art, which her mind is crammed with. As a result of villification, both at home and school, the children are strongly recommended that they should be far from the circus or theatre buildings. Therefore their imagination can ultimately be demolished.

Dickens draws attention to how the efforts to prevent Coketown society from relaxing, drinking and having fun can lead to adverse results at these words:

There is a complain to parliament about the privileged 18 families who lead a life of pleasure and they insist parliament to put an act that make these people religious by force of parliament. After the law is passed, it is stated that the Teetotal Society came, yet; it was seen these people could not give up drinking alcohol. Even some chemist and druggist seemed to take opium when they were forced to abandon drinking. Then, they even started to go to nasty places to be with nasty ladies hidden by other people. They are the same people who remain careless for a call from churches' bells on a Sunday morning and also harshly demand workers to be obedient and earnest. (HT 26-27)

As it is also touched on in the lines above, in chapter V, 'Keynote', the rulers and well recognized people of Coketown are mentioned not to give up their self pleasure, even though they forcefully impose too much work and idea of being religious on people. Furthermore; it can be hinted with such statements that it is not possible to restrict society's self pleasure, otherwise; they apply the worse ways. However, upper class people can enjoy these ways, yet; poor ones can not. There is no difference between the ways that they follow but a difference in money and status. The rulers shamefully cannot put in practice what they expect of the lower class people. What is discussed here may be the conflict about how inconsistent these rulers actions are with their speech.

Consequently, Coketown society unfortunately allows the villain to survive, while purity is abandoned. The rulers of Coketown society restrict the people's lives with some standards shaped for the use of their own. They manipulate people's perception of life and feelings, substantially; they cause emotional and spiritual troubles in these people. Gradgrind's restraint probably lets his children increase mistrust towards other people. Thus; they can not easily trust and make decisions. The stability in conceptions and hostility can hinder the children from sensibility. To be closed minded can make children insensible to everything going on around them. When these all are added to child training, such an insensible mass will probably appear. A society noticing material rather than human nature can eventually become emotionless and insensible to everything, even if their feelings and rights are misused. When these abusive people are welcomed, such deception can turn out to be usual, and as these people do not get reactions from other people, they will maintain their idleness.

In such a social structure, people who are compelled to meet expectations can have such traits: fear, lacking of self confidence, full obedience, admission without thinking and lack of sincerity. On the other side; when the people whose personality is not fitted to meet such social expectations can have difficulties and they can apply some tricky way so as to be well recognized in the people's eyes.

4.4 Conclusion

As a consequence of this part of the study, it is necessary to present an analysis that the reader can also use to recognise how an ideal child raising method should be applied when events from the novels are taken into the consideration. Everyone, in fact, is born with some talents. Some have dramatic talent, some have hand eye coordination, some are talented at sports, some are born to study science. A person may not have capability in everything. A person can have scientific knowledge, yet he may not perform drama. It is not fair to consider them weak. Every one of us has some hereditary features and we keep them throughout our lives. The best way lies in the true guidance of people by considering their strong and weak sides. If a person who is talented in the social sciences is kept away from the social sciences, this can eventually be disaster for her. Keeping an artistic person away from creativity can destroy her imagination and leave a deep sorrow.

Dickens, in *Hard Times*, can draw the readers attention to an ideal child development method. It is suggested in the novel that ignorance of the children's emotions and over restrictions can cause adverse results. If a child, who is sensitive from birth, is forced to think logically and abandon their emotional side, they will probably lose self governance and make some irreversable mistakes. This can cause them a life-long pain and spiritual problems. On the contrary; allowing their free will and imagination, they can distinguish right or wrong by experiencing.

Hence; leaving children to their self governance and making them see the truth can possibly be the best way. Moreover; allowing children who densely feel love to realize this sense can be the best way. In the event of a love affair, guidance of logic rather than senses does not let them bear it for long, hence;

they will, sooner or later, end resisting their emotions. Another aim for children can be to increase their self confidence. This can be significant for their self governance and exploration of the truth. Risking self confidence can be considerably hazardous, because they do not know how to decide accurately and mistakes can cause unwanted ends. When deprived of self confidence, children can be easily deceived and they can be vulnerable to other people's abuse.

Another thing which should absolutely be persisted with is love for children. It is so significant, because the children can suffer from emotional troubles if they can not get sufficient love from their parents. Children who lack love from parents can chase it somewhere else, and it can be probable that they can have mistaken relationships. As it is mentioned before, in *Hard Times*, Tomas Gradgrind applies the solid Patriarchal dominance over his family members as an adaptation of traditional Victorian social order. Yet; this ruling system hinders the family members from compassion, love, self confidence, self determination, imagination, and more is their sensation.

As it is discussed in this study before, on page 11, Patricia E. Johnson calls attention to Mr. Gradgrind's attitude towards his children which ruins their own children's characteristics. He puts this way in practice at school as well. As he sets out to reach a plain rationality which also serves for people's gain in ruling society, due to his method, he unintentionally destroys the children's sensation, self confidence and self pleasure which are referred to as 'fuel' in these children in Johnson's metaphorical term. For children, these are indispensable properties, but for Gradgrind the only truth is fact, the rest is useless. According to Johnson, the rulers' system can only be maintained to benefit from such characters' as Louisa, Sissy and Stephen's obedience, loyalty and honesty. As a consequence; they should be used for the survival of this system just like a 'fuel'. Any resistance and free act against this system, as Stephen, Louisa and workers carry out, can cause the destruction of the system, so they must immediately be excluded and punished so that the other ones can not dare once again. From the public side, the fear of rulers is so interiorized that it never makes sense to remain in favour of these poor characters. Wealth is a sign of being right. Stephen and Louisa have to spend a restless life as they have no way out in this social system.

On the other side; the characters such as Bounderby and Bitzer can have relationship problems as they have no emotional side. As a proof of this, Louisa's cheating on him as a result of his lacks in love affairs can be shown.

In *Lucky Jim*, as a parallel to *Hard Times*, there are also characters who are worth being observed as reflections from their social structure. Jim Dixon differs from other academics in terms of his attitudes. He always follows his passion, he behaves sincerely and gives priority to his love affairs instead of other things, even his career. Academics, on the contrary, rank academic achievement in first place, yet; they cannot be satisfied with their emotional life. While Jim is very open about explaining his feelings when he likes a lady, his academic friends do not know even how to talk to a girl and fail in love relationships. The merciless rivalry among academics, for instance; Beasley's refusal of Jim's assistance, can be similar to Bounderby's unpleasant response to Stephen for a new marriage. In both occasions, Beasley and Bounderby reject assistance mostly because they do not want anyone to reach their privileged position.

As stated, the hierarchy in both novels relies on the differences in social classes in terms of status and money. The people who have high status manipulate lower class people. While the wealthy are firmly protected by the system and law, lower class people can face discrimination even in the most ordinary demands, because due to the poverty and the low social status they have, they can be underestimated and their freedom can be denied.

As a final inference from this chapter of the study, it can be emphasized that the primarily indispensable things for children are fancy and imagination. For the rulers and factory owners, on the other hand; their survival depends on their dominance and cruel power over the people relying on the children's, ladies and workers' honesty, obedience and closedness to questioning. Hence; the power of such rulers can be maintained as they do not share with other people any of their capability and privileges. Ultimately; the people who have power misuse the sincerity of lower class and they do it through the public ethics. The people whose fancy and hope are demolished lose their faith in life and they can be a risk to all society as their spiritual conditions are problematic.

In the next part of the study, a clear discussion about to what extent can education take part in humans' quests for happiness will be handled. The next part, for this reason, will touch on education models to which both novels' characters are expected to adapt and this will be significant in reaching the main requirements for the ideal form of education.

5. AN ANALYSIS OF THE INFLUENCE OF EDUCATION IN VICTORIAN AND MODERN PEOPLE'S LIVES

5.1 Introduction

In both novels, the main issue is whether an education model can bring people a happy life in the end. Dickens, as a humanitarian realist, demonstrates that an education model is vital in creating people and their perceptions of life, so as to serve for public benevolence or to abuse people's sincerity.

Louisa and Sissy of *Hard Times*, are examples that demonstrate how totally different upbringing methods can create their characters. Jim Dixon of *Lucky Jim* is also a distinguishing character whose sincerity can lead him to happiness in his life.

In the following part of the study, some important philosophers' theories on knowledge will be touched on to understand the historical progress of knowledge, and then the novel characters' experiences in academic circles will be mentioned in order to better evaluate perspectives on teaching from different eras.

5.2 Evolutionary Progress of Education in Western World

In this part of the study, knowledge, as the main source of education and science, will be examined and the experimental studies of famous philosophers and their dialectics on knowledge will be analysed in order to present brief information about the origin and historical development of knowledge.

In his book, Richard van de Lagemaat, the author on theory of knowledge, states that knowledge as everyone supposes is merely the things that have been proved to be true. Yet, it is not simple as it seems. The concept of truth differs according to the conditions of different times. In the past, for instance; people could have called a thing a great discovery, yet, it can refer to an ordinary truth for people today. Commonly accepted truth of the current times can become a

superstition in the future. So, a human's perception of truth cannot be totally approved. (Lagemaat 3)

Since the earliest times, humankind has always been searching unexplored things to get knowledge. Theoreticians of knowledge also discuss how human can comprehend a real thing and what sources they can use to reach reliable knowledge.

For the initial view, Lagemaat says that 'true knowledge' can be reached by following common judgements in society, scientific facts and through sense perception. However, it is not that easy to form reality behind the meaning of something. It may be a more appropriate idea to say that our perception of truth is determined by our history, our culture and our psychology. Even though people can reach true knowledge with the help of common sense, certainty and relativism, these are not adequate to get to a reliable truth. Every person's perception of truth can differ. Hence a human's own judgement can also be another way in knowledge acquisition. (16)

It will be worthy to continue with some important names who have dialectics on theory of knowledge. In one book, Cornford stresses that the first aim of Plato's dialectical method is to reveal the full meaning of the statement that perception is knowledge. When he thinks about the nature of perception, Plato infers that humankind is protected and also restricted by some individual qualities. He interpretes that 'man is the measure of all things.' (Cornford 31)

Another of Plato's interpretations reveals the idea that 'all things are in motion' and he accepts Heracleitus's doctrine that 'all sensible objects are always changing'. Yet, Plato adds that sensible objects are not all things. (36)

In Plato's view, concrete objects such as tree or steel whose perceptions are never modified are always the same in minds; yet, most of the things perceived by feelings are always changing. This is Plato's doctrine of sense perception and he adds: 'Human is the measure of what something is and what appears to him.' Substantially, perception refers to what is in the process of becoming. (39)

In another book, Robert Hanna touches on Kant's theory of science and its relation to human nature in the following lines:

According to Kant, substances in nature are movable as they always keep motioning, and involve active forces. As it is mentioned in Kant's *Thoughts on the True Estimation of Living Forces*, in 1747, some of active forces which internally and spontaneously exist are called 'living' forces while the others existing separately and externally from objects are called 'dead' mechanical forces. (Hanna, 45)

In the lines above, it can be deduced that Kant stresses that humankind, through his inner forces, can perceive the outer objects and discover how to benefit from them in nature. In the statements above, it is also touched on that the real meaning of objects can only rely on a true understanding of humankind. These external objects alone have no meaningful expression, yet their meanings are reached only by human's individual perception.

Hanna mentions that Kant presents a sort of human-centered scientific realism. Yet, he also adds that the creation of world life was not for the sake of humans, nor did humans prepare for their own. Kant's view also demonstrates that truth, the scientific world, and the natural world would be impossible without the influence of rational human animals. It would not be possible to see advances in world life without the human mind and his perception of objects. Kant's empirical realism also agrees that the world is open to measurement of humans as a wide scope of search. However, it may not provide a certain truth, nor does it protect humans from an undesirable failure in the end. (50)

Hegel's philosophy, which can present further information about people's perception of knowledge, can be quite useful to provide a deeper comprehension. Charles Taylor states that Hegel's theory on subject is based on self realization. In his theory, the subject is a centre of consciousness, it perceives the outer world and itself; and focuses on the subjects immaterial unity. Spiritual aspects of thought, and perception are used so as to reach such immaterial mind which generates new contents and ideas. (Taylor 16)

Taylor also expresses that the living thing, in Hegel's philosophy, is not just referring to a unity, but also something in the nature of creatures which must be fulfilled in the progress of their life. A brief separation between human and animals is explained in the next lines: 'Man is not totally different from animals, but he can not be described only as animal with thought. That human

can keep self maintenance and their life forms is a distinction which makes them superior to animals. (19)

The mode of living is considered as a way of actualizing the essential functions of life, reproduction and so on, and it releases the humans cultural expression to point out what humankind is as identity. For example; marriage and economic production of society can be seen in the scope of these two requirements. However, even if these are required to understand man`s function in life, cultural expressions cannot be related to life functions. (24)

With ‘Geist’, these two human aspects can be united excellently. It is implied that the universe is the production of a spiritual power, referred as ‘Geist’, which hints at an internal possession that God gives to every humankind to realize reason, freedom and self consciousness. Self awareness is significant in people`s life and it makes them determinate. Self awareness is possible when a person feels satisfied with his their expressions, like his self-realization, self-determination and self-consciousness. If these are not expressed sufficiently, self awareness is not complete. (24-25)

When comparing similarities and differences between the important philosophers` and theoreticians` views on knowledge, it can be deduced that knowledge is not a concept which remains stable. What is true for current times can be modified in the future. As it seems in theoreticians` explanations, the truth depends on how humans perceive it and how they utilize these things. Scientific experiments, common certainties on a thing, and relativity can be useful ways of reaching true knowledge. Yet, as Hegel expresses, material things and immaterial things can be evaluated by different methods. In evaluation of material substances; scientific discourse, a rational measurement, can bring the correct results, whereas immaterial things most of which exist in the humans feelings and spiritual characteristics can be peculiar to their own, therefore; it is impossible to judge the same way in another person`s perception of those things. Hence, it will probably be wrong to claim what a person believe is true knowledge. True knowledge can differ from person to person, as every one of them has different ways of thinking, nevertheless; agreement of the views, experiencing the correctness of knowledge may lead to truth of knowledge at the end.

In the next part of the thesis, the general perceptions of different times` education and the true ways of reaching reliable knowledge taking place in these times will be presented. Through points viewed from novels, the reader can also analyze to what extent do the educational plans of societies impact on people`s lives.

5.3 Educational Norms Applied in The Victorian Period

In this chapter of the study, evaluating the teaching methods in a critical way may be helpful in proposing possible necessities for a better education system. For this reason, the educational approaches in the statements from both novels can demonstrate the true requirements of a well accepted education system.

DJ Thorold, Senior Lecturer in English at the University of Westminster, makes some important points about Louisa`s upbringing in his introduction to *Hard Times*:

‘Mrs. Sparsit is described with wonderful energy and inventiveness, especially in her pursuit of Louisa. Her ability to get from place to place ‘with consummate velocity’ is a ‘mystery beyond solution’ and suggests witch-like Powers...And there is a demonic hint later, during her evening pursuit, when Dickens tells us ‘the smaller birds might have thumbed out of their nests, fascinated by the glittering of Mrs. Sparsit’s eyes in the gloom as she stopped and listened. (Thorold XX)

In the descriptions above, Dickens illustrates an oppressive teaching method through the hands of a character. As it is mentioned; Mrs. Sparsit is an asisstant employed in Mr. Gradgrind’s home to serve in the hard, rational upbringing of Gradgrind’s children. According to the method, which she strongly interiorizes, Louisa must be prevented from imaginative thinking. Unlike Mrs. Sparsit, Mrs. Gradgrind is always in favour of increasing the children’s imaginative sides. Hence; their father intentionally removes Mrs. Gradgrind from their upbringing.

Mrs. Sparsit’s teaching plan is similar to Mr. Gradgrind’s. Her method is based on only rationality and power. Under her strict guidance, Louisa and Sissy must be deprived of any fancy thing and transformed into strong individuals through this method. That Louisa marries Josiah Bounderby is arrogantly praised by Mrs. Sparsit as she believes it is somehow an effect of their teaching, yet Louisa’s emotional affection for James Harthouse is found disappointing by

Mrs. Sparsit and she calls Louisa a woman “fallen by degrees.”(HT 210) The discussions here show that such ‘rational’ teaching in such a sensible girl’s life can result poorly, as Louisa’s emotional side is superior to such a sullen materialistic ideology.

“In *Hard Times* it is the dandified James Harthouse who makes up to and nearly seduces Louisa Gradgrind.” (Schlicke 109) The lines above can imply that Schlicke associates Dickens’s point of view with his male characters in the novel. Hence; this might bring the reader to a further look at Louisa’s relationship with male characters. On one side, Josiah Bounderby is an example of a man who has achieved success through his hard work, and become ranked at a higher social status. On the other side, there is the snobbish, though quite handsome, noble man James Harthouse. In the following parts, it is possible to see how unconscious Louisa is of her own characteristics, and how inexperience of life can make her tempted by tricky people.

‘I was encouraged by nothing, mother, but by looking at the red sparks dropping out of the fire, and whitening and dying. It made me think after all, how short my life would be, and how little I could hope to do in it. (HT 41-2)

In the lines above, it is obvious that Louisa is sadly deprived of any life knowledge, she never develops self determination and her life is never affected by anything from outside her immediate environment. Under these circumstances; it is possible that she could be abused by someone deceitful.

‘What did he then behold but his own metallurgical Louisa, peeping with all her might through a hole in a deal board, and his own mathematical Thomas abasing himself on the ground to catch but a hoof of the graceful Tyrolean flower-act! (HT 14)

The lines are from the childrens’ visit to the circus and the description implies how humiliating a condition Louisa and Tom Gradgrind are in when they are seen by father Gradgrind. It is unacceptable for Mr. Gradgrind that his daughter Louisa, whose metallurgical skills are well developed, and his son Tom, a possible genius in mathematics, wonder about the fancy performances of Sleary’s horse riding. For father Gradgrind, the children must not engage with these useless things.

Chapter III in the novel can present a significant discussion on what Dickens may be hinting by placing events at the circus in the novel. In the novel, the

circus people are described as theatrical, athletic, good looking and physically skillful individuals. On the other side; Louisa and Tom are never improved in these terms and they are always removed from such talents. In the following part of the will analyze whether such children can manage life issues with the guidance of such ‘metallurgical’ and ‘mathematical’ knowledge rather than drama and physically skills (HT 14).

In the first book first, Dickens places a conversation between Louisa and Sissy that reveals the girls’s perception of their teachers’ ideology, hence; their raising methods can also be compared in these lines:

“Mr. And Mrs. M’Choakumchild never make any mistakes themselves, I suppose, Sissy?”

‘Oh, no!’ she eagerly returned.

‘They know everything.’

‘Tell me some of your mistakes.’

‘I am almost ashamed,’ said Sissy, with reluctance.

‘But today, for instance, Mr. M’Choakumchild was explaining to us about Natural prosperity.’

‘National, I think it must have been,’ observed Louisa. ‘Yes, it was. But isn’t it the same?’ she timidly asked. ‘“You had better say National, as he said so,” returned Louisa, with her dry reserve.

‘National Prosperity. And he said, ‘Now, this school-room is a Nation: And in this nation there are fifty millions of money. Isn’t this a prosperous nation? Girl number twenty, isn’t this a prosperous nation, and an’t you in a thriving state?’”

‘What did you say?’ asked Louisa.

‘Miss Louisa, I said I didn’t know. I thought I couldn’t know whether it was a prosperous nation or not, and whether I was in a thriving state or not, unless I knew who had got the money, and whether any of it was mine. But that had nothing to do with it. It was not in the figures at all,’ said Sissy, wiping her eyes.

“That was a great mistake of yours,” observed Louisa. (HT 63)

In the dialogues presented above, it seems that there is a contradiction between the ideologies which are based on rational thinking and ones based on sentimental thought. Sissy, who follows her feelings, believes that reaching a bare wealth does not guarantee someone will be happy for the rest of their lives, whereas, Louisa forcibly tastes that such rational thinking is the truest way to help someone reach the best things in life.

In this section, it is necessary to remember how a barren rationality brings Louisa to an unhappy marriage. In order to call more attention to Louisa's life conditions, a look at Schlicke's view on Victorian woman's sexuality can be enlightening:

'Sexuality is normally controlled through a MORAL scheme based on marriage...The responsibility for defending the moral high ground is placed mainly on the woman, especially where a working-class girl is pursued by an upper-class suitor who is unlikely to marry her...The Victorian wife was expected to curb male sexual desire by regulating her own. However, this system relied on the Victorian husband finding her offer of DOMESTIC bliss irresistible... Louisa Gradgrind attempts to explain herself to the aloof father who denied her any self-expression as a child by alluding to the fire that bursts out from Coketown's smoky chimneys at night, an image that evokes a yearning for fulfilment including sexual desire (HT 1.15) As a child, she finds her future husband Bounderby so repulsive that she threatens to cut out the place where he kisses her on her cheek with a penknife (HT 1.4). (Schlicke 533-35)

As it is expressed above, Schlicke emphasizes that father Gradgrind ignorantly causes over-expectations of Louisa. As a young girl, Louisa does not fulfill an ideal Victorian lady image who is ready for a marriage in every aspect. She has no feelings of love towards her future husband Bounderby. Hence; she can not satisfy her husband's expectations of her. After she painfully feels the same oppressiveness as with her father at Bounderby's house, she looks for love somewhere else. Another issue that Louisa should overcome is the class abuse in Victorian marriage. James Harthouse, a snobbish upper class man, manipulates Louisa's poor feelings towards him. Louisa, unaware of Harthouse's abusive approach, is emotionally charmed by his appearance. At the end of their relationship; Louisa, seduced by Harthouse, commits a big crime in the people's eyes. As it is not a marriage of the heart; she can not be an ideal wife for her husband, nor can she keep loyalty to him. As a result, Louisa cannot meet Victorian society's expectation of a Victorian lady.

Louisa and Tom Gradgrind are seen as damaged people as they do not meet social expectations. For more extended inferences, the next lines may indicate a further discussion on Victorian society's perception of crime, and the possible causes of crimes in Victorian society.

The unfair system of capitalist enterprise and the insufficient information on investing caused opportunities for the unscrupulous. Yet the fraudster was not seen as a criminal in Victorian England, while he was the source of evil that harmed all good ones before. (Schlicke 131)³

This can remind the reader of the stories of Josiah Bounderby and Tom Gradgrind. Bounderby hides the fact of his wealthy childhood and introduces himself as a self-made man who owes his current wealthy position to hard work. He is actually one of the characters whose abuse and hypocrisy bring him wealth. Similarly, Tom Gradgrind, apprentice in Bounderby's bank, attempts gambling and bank robbery in order to be rich, until he finally becomes a 'fraudster.'

Crime in England was mostly seen as male behaviour. In the 17th century, the numbers of female prisoners dramatically declined mostly because of male's chivalry and their pursuit of love. Towards the end of the 19th century, women were disappearing from prisoners because they were sent for psychiatric care instead (Schlicke 131).

Victorian England experienced an epidemic of female insanity. This statement was touched upon by Dickens in the presentation of Louisa's last condition. It was stated before that Victorian morality mostly relied on woman's sexuality, the maintenance of which was provided by a woman's ideal marriage. Dickens believed that ignorance was a major cause of crime in Victorian England (Schlicke 132). Hence, in *Hard Times*, Louisa's separation from her emotions probably causes emotional problems, upon her seeking love; she is deceived and seduced by Harthouse. However; she might have been happy if she had been allowed to follow her feelings. In such a society, the marital pressure on women and fear of making mistakes can harm their mental balance, as Louisa experiences when treated as 'fallen woman' in the last phase of the story. Societal overexpectation can be resulted in insanity of people.

As a contrast with Gradgrind's tough rational education, Sissy, who is brought up in her father's lively, theatrical circus, is worthy of discussion. D.J. Thorold, in his introduction to *Hard Times*, mentions that Sissy is drawn by Dickens as the maternal side of the circus women and the 'Power of Affection', therefore;

³ Fraudster: A person who gets money by deceiving people. (Schlicke 131)

the role that she plays can be linked to the ‘feminisation and humanization of society’ (Thorold XXI).

Sissy’s character is fully different to Louisa and Tom’s personalities. John H. Middendorf, an author and critic on English writers, in his introduction to the book *Hard Times*, tries to touch on Sissy’s liveliness, claiming that Dickens puts Sissy in a more distinguishing place with his statements following:

‘Moving quietly through the tale is Sissy Jupe. At first designated merely as ‘Girl number twenty’ in Gradgrind’s schoolroom, she soon becomes identified with Sleary’s troupe and, consequently, with the warm humanity denied by Gradgrind and Bounderby. It is Sissy who, by her mere presence, first keeps alive the flame of affection in Louisa’s heart, who later accomplishes the rout of Louisa’s would-be seducer, and who arranges the first step in Tom’s escape. More important, it is she who is ultimately responsible for bringing Gradgrind to a state of at least partial integration. (Middendorf 19)

In these statements, Middendorf means that an ideal education model and its main figures cannot be functional as long as they do not serve humanity. In the novel, Dickens draws a model school in which there are students who are statistically and mathematically equipped. On the other side, the children like Sissy, who are characterized by their sincere humanity and imagination, are strictly ignored. As the novel goes on, however, readers find Sissy’s vital and happy nature can help find available solutions for the saving of Louisa, Tom and Gradgrind from suffering.

In another reference to *Hard Times*, F.R. Leavis gives a symbolic description of circus performers to reveal their hidden sides:

‘Representing human spontaneity the circus-athletes represent at the same time highly developed skill and deftness of kinds that bring poise, pride and confident ease... ‘There were two or three young women among them, with two or three husbands, and their two or three mothers, and their eight or nine little children, who did the fairy business when required. The father of one of the families was in the habit of balancing the father of another of the families on the top of a great pole... All the mothers could (and did) dance upon the slack wire and tight-rope, and perform rapid acts on bare back steeds...They were not very tidy in their private dresses, they were not at all orderly in their domestic arrangements... Yet there was a remarkable gentleness and childishness about these people, a special inaptitude for any kind of sharp practice, and untiring readiness to help and pity one another, deserving often of as much respect, and always of as much

generous construction, as the every-day virtues of any class of people in the world. (343-44)

As it is presented in the lines above; the circus performers and their children may not be underestimated when their personal talents are taken into consideration. Leavis underlines that they are quite self confident, balanced as they are adjusted to perform superhuman exercises, moreover; they are so polite towards each other and the audience in the circus that they create admiration by reminding the spectators of a moral wholeness.

Sissy, one of the children who performs in Sleary's circus, reflects all these traits. Unlike the children with a plain rational upbringing; Sissy develops a creative and artistic personality due to the circus life circle which allows free thinking and imagination. The elasticity and strong balance in her body can lead her to solve hardship in real life as well. Sissy's dramatic talent can also be seen worthy to overcome real life issues. Furthermore, according to (Forster 5.1) Dickens is a real master in creating vivid character who have uniquely keenness of insight towards the life issues (Schlicke 4). In other words, this may lead readers to associate Dickens artistic talent to Sissy's similar characteristic. Her dramatic talent can also provide her with insight towards people and the situations in life. Hence; she can separate truth and falsity in people easily.

5.4 Educational Norms Applied In Modern Time

When the study comes to an evaluation on how a free willed and imaginative character in modern times can survive in a happy way; Jim Dixon's perception of education can be valuable to discuss.

Upon a discussion on whether history is boring or not, Jim expresses that a well taught and sensibly taught history can be enjoyed very much. He also says that the reason why students do not like history is the bad teaching, not the bad students (LJ 214).

“I thought I might start with a discussion of the university, for instance, in its social role” (LJ 28).

What Jim Dixon can underline in his expressions above is the ignorance of sociability in the academic world. He may indicate that being sociable can teach

more, and he finds the enforced academic principles useless and time wasting. When Dixon is asked to determine a special subject to study, he chooses history as it seems the most unfamiliar to Professor Welch and he can skip the boring formality that Mr. Welch follows. He also tries to tempt three pretty female students to study the same topic; this is both because his subject can be confirmed by Welch if there are a number of students who are keen on this topic and so Jim himself can form a comfortable class for his dance nights. Jim is initially in favour of studying with Michie who professionally discusses and questions almost everything about history. Yet, Jim later decides to keep him out as he can reveal Jim's deficiencies (LJ 28-29). Then, he, in a humorous and witty way, proposes another topic and says:

'Oh no... I'm not qualified to pronounce on the learned Scotus or Aquinas I'm afraid.'

'It might be rather fascinating to study the effects on men's lives of the various popular debasements and vulgarizations of the schoolmen's doctrines.'

'Oh, agreed, agreed,' Dixon said. (LJ 29)

Another characteristic which can be seen in both Sissy and Jim Dixon is the theatrical ability that enables him to find quick solutions, hence, it provides an unusual saving capability in hard conditions.

Jim Dixon's imitation of Cecil Goldsmith's speech, which he mimics by adding some hardship of speech characterized in Cecil Goldsmith is found funny and praised:

'Ah'll be parp tar gat you in a taxi, honny,

Ya'd batter be raddy' bout a parp-parp eight;

Ahr, baby, dawn't be late,

Ah'm gonna parp parp parp whan the band starts playeeng...' (LJ 116)

Jim Dixon's talent in role playing solves many possible problems and he takes this advantage for his own benefit. In one of the dialogues with Christine, he confesses that he disguises himself in the phone call as if he had been a reporter who had invited Bertrand to the dance night. Bertrand, unaware of Jim's trick, believes him and accepts the invitation. Hence, Christine will come to the dance party with Bertrand and Jim will see her. (LJ 117)

In the following parts of the novel, Jim Dixon's quick wit works again and he creates a fiction. At the end of the dance night, Jim and Christine go outside of the saloon and come across Professor Barclay and Mrs. Barclay standing and waiting for a taxi. In a short while, a taxi arrives to take the professor and his wife. Just as the driver parks it at the corner, Jim thinks quickly and goes to talk to the driver. He is actually expected to talk about the Barclays's renting the taxi, yet; he tells the driver to go around and wait for them at the other street. After this dialogue, the taxi driver drives there and waits. Jim, returning to Mr. And Mrs. Barclay, tells them that taxi driver will pick up somebody else. After that Jim and Christine leave and have a walk to the point where the taxi driver waits. Upon Christine's question about why he does this, it is revealed that his fiction is the only chance to have a walk and a romantic talk with her and he does not want the Barclay's to see them taking a taxi together (LJ 132 - 33).

As it is presented through the scenes from the novel, Jim Dixon can highly benefit from his role playing ability. This characteristic can help him even in realizing his emotional wishes, as in the lines above.

Margaret tells Dixon that she likes him so much and wants a love affair with him, but Dixon refuses this proposal, because he is conscious that her desire is due to her loneliness (LJ 111). Jim's consistency in his friendly relationship with Margaret can demonstrate that he is affectionate, but not a womaniser. Thanks to this personal trait, he may later start the love affair with Christine that he always looks forward to.

5.5 Conclusion

As the education systems in both novels are analyzed, the common issue is to what degree can an education system have function in the real life. The education models adopted in those two different times do not seem to have a positive effect in people's lives when the characters' experiences are taken into consideration. Even though all happy sides of life are promised by the directors of such education systems, people are left in the core of unhappiness through the hands of these educational ideals.

In the following part, a conclusion section will be presented as a result of all the analysis done in this study so far. The conclusion's primary aim will be to demonstrate what educational methods might guide people truly in pursuit of a happy life.

6. CONCLUSION

In both novels compared in this thesis, the education models are initially aimed at creating an improvement in all the living standards of everyone, and serve to create an ideal 'Merry England', yet, these educational methods bring about some social corruption and alienation from human values.

In 'Hard Times', people are forced to adopt a ruling system promising a large deal of social development and better financial conditions. However, over this time period, the whole expectation from this structure turns to a cruelty that brings more wealth to the owners of capital, and hopelessness to the poor. In this political system, the working class people demonstrate that the only way to reach the best of everything relies on work. Unfortunately, through the harsh conditions of the system, the working class are firmly adapted to this principle, yet they leave their life enthusiasm and happiness aside at the end. As a result, this damages family relationships and shatters their morality.

'Lucky Jim' draws an education structure based on the academic principles in English universities after the World War 2. In this academic circle, the members of academy gradually turn out to be foolish and status obsessive academics. Jim Dixon in this academic place, tries to represent a lower class person whose sincerity, self abilities and inner joy can bring a pure happiness to human's life.

As it is mentioned in this study, the education models, as reflections of the social structures in the time periods that these two novels are set, influence people's lives negatively.

George Bernard Shaw, a pioneer Irish playwright and an advocate of informal education, criticized the state's ideals for a great civilization that may also be stressed in these novels: "It is not our disorder but our order that is horrible; that it is not our criminals but our magnates that are robbing and murdering us and our entire social system" (Shaw 334).

Shaw states that social policy is significant in people's development. Education, no doubt, is one of the main elements which decides the improvement of society. The education systems described in this study do not ensure an ideal service for the human's benevolence. Thorold critically expresses that Thomas Gradgrind's obsession of the analytical intellect may be the least applicable method for real life problems. (Thorold XVII)

This study aims at proposing some views on the neglected sides in a teaching system. In the following section, it might be significant to touch on some points as a response to what can be the ways of effective teaching:

One of the issues ignored in Gradgrind's teaching methods is the lack of parental-child communication. Larry A. Hjelle and Daniel J. Ziegler, authors on human psychology, touch on the effects of the *Oedipus complex* on parental-child relationships. According to Hjelle and Ziegler, children unconsciously possess the opposite-sexed parent while they can instinctively have hostility towards the same-sexed parent. The boys do not kill their father nor do they have sexual desire for the mother, yet Freudians think that they have unconscious tendency to do these (Hjelle and Ziegler 42).

The statement can stress the importance of easy communication in a father-son relationship. When a father makes his son feel sexual rivalry, as Oedipal theory involves, that child can feel a lack of father love and he can be greedy and materialistic as he develops extreme rage while considering his father as a rival. Hence; a friendly relationship between father and son and soothing of tension must be essential. A child's exposure to excessive restraint from parents can lead them to lie. On the other hand; the father's warm and friendly relationship with children might be convenient to practise. The children without a harsh father authority, in contrast; can share their problems easily and have the father's assistance in solving problems. If fathers are not firmly related to children's matters, the issues can cause worse results as children can not govern themselves.

As it can be deduced from the novels analyzed, the ignorance of the people's capacity and their feelings can create, not ideal members of society, but the criminals, rapists, and merciless creatures who have completely lost human morality.

Another proposal from the study can be about morality. An education method can include some moral lessons. Moral values can be taught well through theatrical exercises. Roleplaying in class activities, hence, can be vital instrument that every student can enjoy and learn at the same time. This can enable children to make better decisions in real life as they act real life stories.

In *Hard Times*, the reader can reach some conclusions from Dickens's own life. Dickens himself was very active in the movement for the total abolition of capital punishment. He voluntarily involved himself in the debates. He wrote a description of a cruel gallows in *Barnaby Rudge* (1841) and published a writing in the Daily News supporting the total abolition of the death penalty (Schlicke 67).

It can be seen in the knowledge above that Dickens's humanitarian side does not accept such penalty as he believes that no humankind deserves such punishment. Similarly, after being mistaken, Louisa is forgiven by her father even though she is seen as a bad woman in the other people's judgement. This can be a reflection of Dickens's own merciful side in Mr. Gradgrind's personality.

What the reader can infer from this part can be useful. The statement above may show that teachers and parents should be merciful towards their children. When analyzing the children's mistake, first, the ones who teach them should be corrective and thoughtful instead of critical. When they evaluate why mistakes happen, they should know that their methods lead to such faults, and at least; they should behave humanistically towards children rather than like a tyrant punisher. In childhood, if the mistakes are harshly criticized, children can become introverted as they do not wish to be mistreated by their parents and teachers. This harms the child's self confidence.

Increasing children's self confidence in childhood can be significant. The most basic way to keep self confidence high in children depends on their independence. Even if children misbehave, breaking their motivation might be destructive. The children whose confidence is shattered can never have self determination and will always need counseling from other people. The fear of making mistakes also damages a child's determination. On the other hand,

higher self confidence can be so useful that even a person with limited intelligence can achieve more than expected.

Leaving children to their personal interests, they can explore their talents. An education style that places subjects such as music, theatre and sport can also be another way to develop self confidence. Freeing children's fancy and imagination might be quite useful for their creativity. They can not only learn but also enjoy in this way. These people can achieve more in the life than an ordinary person does as they are adjusted to challenges in the games and performances. A teaching approach that focuses on memorizing everything, in contrast, can cause one-sided comprehension in children's mind and they will probably not be able to be productive in solving real life matters. While teaching children, cause-effect relationships must be presented so that children can evaluate problems and issues from broader perspectives. Cramming theories without questioning cannot always bring children to the truth.

The feeling of love is also quite important in people's lives. As it is observed in this study, leaving children to love as they wish can be source of an enthusiastic life. The love in children's life can possibly bring a strong motivation for their pursuits. On the other hand, children who do not follow their affection have emotional problems and if it is not actualized, their mental health can be affected negatively. Therefore, self actualization in children should be allowed in order to protect them from unwanted tendencies.

Lastly, the comparison between the education systems of Victorian Period of England and Post-War England can be significant. In Victorian England, the children were exposed to a tough, non imaginative education. Kids were advised to meet moral ethics while their wonder and personal desires were restricted. A harsh class system in social and educational spheres created some privileges for high class people while lower class people were not permitted to benefit even from ordinary rights. Children's creativity and sincerity were underestimated and they were found useless in the education system in Victorian England. Instead, plain rationality and hard work were strongly praised and children brought up under such methods turned into unemotional and selfish characters in return.

After the Second World War, English society, depressed by the effects of the war, seem to modify their view of living. The war might have turned the planet into an unsecure place for most Englishmen. As an effect, it seems that English people became suspicious of everything and this led them to be more anxious. The corrosive effects of war also made moral values degraded in English people`s minds and they started to question and revise their aim of living. People became more individual and tried to chase their own interests rather than following traditions which were once valuable in people`s eyes. The education system, as in every sphere of social institution, was reorganized and previous social discrimination was replaced with more freedom for people. Due to revolutionary attempts of English government, education turned to be lenient as every class of people were allowed to attend higher education institutions.

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RESUME



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