

A Study of Pip's Friendship Network as Resistance to Forces of Capitalism in Charles Dickens's *Great Expectations*

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Abstract

Charles Dickens' *Great Expectations* is considered one of his finest work. Many studies of Charles Dickens' *Great Expectations* concern with the relation between the context of the author's life and the Victorian society to the novel; however, few of them explored specifically how the novel reveals the conflicts between Capitalism and friendships during the Victorian era. However, friendship is also an important point of interest in the novel, because Pip's rise through the Victorian social rank is not entirely dependent on his relation to capital, but also his social relation to other individuals in the form of friendship. Especially, while most of previous studies emphasize on the ways that the dominant capitalist culture form Pip's identity or cause the deterioration of relationships between characters, this study will focus on how the novel represents friendship as the potential escape or resistance to Victorian capitalism. In particular, the focus of this study will be a development of Pip from the primitive origin of selfish and wealth-oriented human being in the capitalist society to the selfless and devoted friend. In this study, Aristotle's discussions about the moral and spiritual significance of friendship as well as Todd's concept of friendship as a resistance to neoliberalism are adapted to be a main analytical framework. The analysis will consist of framing the plot of the novel as Pip's rejection of free market capitalism by establishing and interacting with the deep network of friendship with three influential characters: Joe, Herbert, and Magwitch.

Keyword: Friendship, Capitalism, Plot Progression, Great Expectations

การศึกษาเครือข่ายมิตรภาพของพิพในการต้านพลังของวิถีนายนิยม ในนวนิยายเรื่อง *Great Expectations* โดยชาร์ล ดิคเกนส์

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บทคัดย่อ

ผลงานที่ได้รับการยกย่องที่สูงขึ้นหนึ่งของชาร์ล ดิคเกนส์ คือนวนิยายเรื่อง *Great Expectations* ซึ่งการศึกษานิยายเรื่องนี้ส่วนมากมุ่งไปที่ความเชื่อมโยงและอิทธิพลระหว่างภูมิหลังของนักเขียน และบริบทของสังคมยุควิคตอเรียนที่มีต่อนวนิยายเรื่องนี้ แต่มีนักวิชาการน้อยมากที่ศึกษาเจาะถึงความขัดแย้งระหว่างมิตรภาพและอุดมการณ์ทุนนิยมยุควิคตอเรียน ทว่ามิตรภาพนับเป็นแก่นเรื่องสำคัญของนวนิยายเรื่องนี้เพราะมีอิทธิพลต่อชีวิตของตัวละครเอกหลายประการ

รวมถึงการเลื่อนขั้นทางสังคมและการเปลี่ยนฐานะทางเศรษฐกิจ โดยเฉพาะอย่างยิ่งงานวิจารณ์นิยายเรื่องนี้ที่ผ่านมามักให้ความสำคัญกับการที่อุดมการณ์ทุนนิยมมีผลต่อการที่พิพสร้างอัตลักษณ์ของตนเอง และการทำลายความสัมพันธ์ระหว่างตัวละคร แต่ในการศึกษานี้จะให้ความสำคัญกับการที่นิยายนำเสนอภาพแทนของมิตรภาพ ในฐานะเป็นตัวต้านกระแสทุนนิยมหรือเป็นพื้นที่ทุนนิยมเข้าไปไม่ถึง กล่าวคือมิตรภาพมีส่วนส่งเสริมให้ตัวละครเอกข้ามพ้นความเห็นแก่ตัวและการสั่งสมความมั่งคั่งเพื่อตนเองดังเช่นผู้คนส่วนมากในสังคมทุนนิยม การศึกษาครั้งนี้จะอาศัยแนวคิดของอริสโตเติล ในเรื่องความสัมพันธ์ระหว่างมิตรภาพ คุณธรรม และจิตวิญญาณ และแนวคิดของทอดด์ เมย์ ซึ่งวิเคราะห์บทบาทของมิตรภาพในการต้านทานลัทธิเสรีนิยมใหม่ การวิเคราะห์ในการศึกษาครั้งนี้จะมุ่งพิจารณาโครงเรื่องที่แสดงให้เห็นถึงทั้งพัฒนาการของมิตรภาพของพิพกับอีกสามตัวละครหลัก คือ โจ, เฮอเบิร์ต และแมกวิทซ์ ซึ่งดำเนินควบคู่ไปกับพัฒนาการของพิพในการก้าวพ้นอุดมการณ์ทุนนิยม

คำสำคัญ: มิตรภาพ ทุนนิยม พัฒนาการของโครงเรื่อง นิยายยุควิคตอเรียน

Introduction

Charles Dickens' *Great Expectation* is considered one of his finest work. The novel is adapted into numerous films and the novel's protagonist, Pip, is a source for literary references. One suspects that the timelessness of the novel is its portrayal of the rise in social class during the Victorian era. Many studies of Charles Dickens' *Great Expectations* concern with the relation between the context of the author's life and the Victorian society to the novel; however, few of them explored specifically how the novel reveals the conflicts between Capitalism and friendships during the Victorian era. Friendship is also an important point of interest in the novel, because Pip's rise through the Victorian social rank is not entirely dependent on his relation to capital, but also his social relation to other individuals in the form of friendship. This study will emphasize that, despite of being the source of Pip's fortune, their friendships are non-capitalistic because all of the benefits bestowed to their friends are freely given without expecting future returns and transcend the transactional logic. More importantly, most of studies eschew to discuss friendships between the male characters, especially the moral significance of the acts of self-sacrifices in their friendships which subvert the immorality of capitalist individualism.

The Victorian era was a golden age of capitalism as noted by Marx and Engels, in the *Communist Manifesto* (1848), that the bourgeoisie "has put an end to all feudal, patriarchal, idyllic relations and left remaining no other nexus between man and man than callous cash payment (9)." Several critics interpret the text by considering the impacts of economic contexts to the characterization and the relationships between characters, and agree that

the text implies that social relation is entirely framed through economic relation, and this is also dehumanizing as it reduces all social relation to the logic of the market. Sean Grass (2012) argues that “Satis House remains a vital commercial site and Miss Havisham is the source of capital and an economic nexus for Herbert and Pip. Thus, Satis House is monstrous because it explicitly collapses the boundary between people and things, binding them to a cycle of commodification and exchange (620).” But Grass does not pay attention to the relationships between male characters that transcend the desire to seek benefits from each other but embody the will to sacrifice their advantages for the sake of their friends. Similarly, Houston (2010) claims that “Mrs. Joe expects benefits from having raised Pip, because she obviously hopes to advance her own fortunes by placing Pip at Satis House. Thus, Pip becomes the object of market relation, learning only to consume or be consumed. The familial relationship between Pip and his sister is reduced to individuals in the market (21).” The critics seem to not recognize that Pip also experiences a different kind of relationship when he learns about selfless love and sacrifice without expecting something in returns from his friendship with Herbert, although they apparently agree that the text implies the decline of human relationship in Victorian capitalist society and how it is reduced to a market relation. Moreover, Pip finally recognizes Joe’s love and devotion to him and he learns to love and be devoted to Magwitch in the same way. Therefore, while most studies only explore how the social and economic contexts, particularly the capitalist culture, contribute to the formation of the text and abstain to explore the friendships between the protagonists in-depth, this study will point out that this novel implies the potential of deep friendships to be an escape and alternative to Victorian capitalism rather than to portray only the way human relationships were deteriorated by the capitalist culture. Probably, the concept of friendship as an escape from capitalism might seem too romantic and this is probably why it does not attract attention of literary critics. *Great Expectations*, however, reflects that human beings incline to care for their fellow human beings and they embody the potential to overcome the dominance of capitalism, provided that they experience deep friendships. So the focus of this study will be on how friendship contribute to the development of Pip from the primitive origin of selfish and wealth-oriented human being in the capitalist society. This study will not stress on the ways that the dominant capitalist culture form Pip’s identity

like previous studies or affect relationships between characters, but it will focus on the way that Pip's friendships resist the force of Victorian capitalism.

Theoretical Framework

Friendship is a mutual experience of human being and has been a subject of contemplation of philosophers from Classical Greece to the contemporary period. In this study, Aristotle's discussions about the moral and spiritual significance of friendship as well as Todd's concept of friendship as a resistance to neoliberalism are adapted to be a main analytical framework. It is unarguable that the nature of ideal friendship, a genuine lifelong companionship and brotherhood, as Aristotle and other classical philosophers explored and described, still appears nowadays and manifest even in the capitalist society. The functional nature and role of friendship, on the other hand, has changed through the social and economic contexts of different periods. With the emergence of free-market capitalism, human relationships were gradually deteriorated and a genuine connection between men was replaced by an economic relationship performed through various forms of transaction. The values of capitalism corrupted genuine friendships between men and cultivate the idea that human relationships are transactional, and we should be able to gain some benefits in each connection. However, this does not mean that man loses the capability to form a genuine friendship, distinguished by trust, loyalty and a good will. To unravel the portrayal of friendship as an alternative to capitalism in *Great Expectations*, we need to consider both the development of moral significance of friendship in a perspective of Aristotle and how Todd May, a contemporary political philosopher, discusses a perfect friendship based on those moral excellence as a potential resistance to the immorality of neoliberalism. May relies on Aristotle's three types of friendships as a model to categorize different kinds of friendships in the contemporary period, the two types of friendships being corrupted by Neoliberalism and a deep friendship transcending the Neoliberal values.

Aristotle explains that there are two kinds of friendships which are superficial and selfish, namely friendships of benefit and friendship of pleasure. Some people love their friends not in themselves but for utility and pleasure. Their friendships will exist only in so far as they can obtain some benefit for themselves or they find their friends are pleasing to them (Aristotle, 146). Another kind of friendship is that of good people and is only one kind

of friendship considered as true and complete. They do not expect benefits or pleasure in return from their friends, but they wish good things for their friends and love the other for their good characters. Thus, this kind of friendship can last longer than the friendships of utility as virtue is an enduring quality in contrast to advantages and pleasure which are temporal things (Aristotle, 147). Aristotle's concepts of friendship influence scholars' views of friendship in the later ages, including Todd May, a contemporary philosopher whose thoughts will be adapted to analyze *Great Expectations* in this study. Since May regards the friendships of virtue as a model of ideal friendship which can be an escape or alternative to Neoliberalism, Aristotle's discussions of this kind of friendship will be further explored.

Aristotle states that friendship is a highest kind of moral excellence as it frees human beings from their narrow self-interest and enables them to conceive other fellow human beings as another self. For Aristotle, goodwill is an essential component of friendship and good people will wish good thing to those they love (Aristotle, 169). Therefore, friendship enables people to overcome their self-love and empower them to expand their love and care to other, as true friends will want the other to flourish. As Aristotle noted that "one's best friend is someone who, when he wishes for good things for a person, does so for that person's sake... these are qualities present especially in the person in relation to himself... all that characterizes friendship stems from oneself and extends toward others... (293)." Thus, friends become an integral part of one's life and consequently one's happiness, joy or sorrow become mutual and inseparable, so they take the goods or troubles of their friends as their own. Once people perceive their friends as their "other" self, the transactional relationship will collapse and they will spontaneously seek the good of their friends without expecting gratitude or future return. Friendship, therefore, is a spiritual performance beyond the social and the personal boundary as it both make the distance between individuals become small and bound individuals in the society together.

May elaborates upon the potential of the Aristotelian value of friendship to resist the force of neoliberalism and presents this concept in his book, *Friendship in an Economic Age*. May proposes that a model of his ideal friendship called "Deep Friendship" can counteract the transactional conditions of Neoliberalism. According to May, Deep Friendship is a social relationship which can override transactional relationship in the capitalist society. May suggests that distinguished elements of deep friendship include trust, loyalty and shared

history. Unlike entrepreneurial friends, deep friends are loyal to their friends. A threat to a close friend is perceived as neither hers nor mine but ours. It is regarded as a threat to a shared life, so we want to protect and care for our friends as we concern for our interests, and there is no bound like this in entrepreneurial friendships (May, 98). While the values of neoliberalism hinder people to develop meaningful friendship, the elements of deep friendship, like trust, loyalty and a shared history, can also subvert the values of neoliberalism.

The practical point of May's argument is that friendship can resist the force of neoliberalism, which points out that a close personal relationship, which seems to involve only a pair of friend at least, can have a political impact and subvert the dominant ideology. Neoliberalism relationships are economic and transactional ones, because their primary preoccupations are consumption and investment. We are like capitalist in our relationships who concentrate on the gain, either instantaneous consumption or future return. On the other hand, we do not cultivate gain and loss and we are not focus on the instant pleasure in close friendship, but our activities are dictated by the flow of relationship itself (May, 108). Trust is an interpersonal bond which allows a deep friendship to run wide of an economic orientation. Friendship renders a crucial and perhaps even essential ground for living the kinds of relationships that overcome individual isolation in favor of collective solidarity (May, 137). Therefore, to cultivate a deep friendship is to resist being overtaken by the dominant values in a neoliberal society. It is to embrace an alternative life, which is distinguished by genuine connection, trust, and meaningfulness rather than profit or pleasure.

The parallel of Pip's moral progress and the development of his friendships

Although the economic context in the time that Dickens wrote *Great Expectations* is different from contemporary Neoliberalism, the Victorian era was still the golden period of capitalism which similarly pressed against the cultivation and sustaining of close friendship, because both ideologies identically foster selfish individualism and make people concentrate on their gain and loss more than care for other fellow human beings. Especially, the exceptional excellence of *Great Expectation* is that it is like a kind of Utopia which Dickens explores the interaction of human being without transaction exchanges. Dickens does not only represent individual relationship, but he also expands a deep friendship into a

social network. Many characters act selflessly and consistently sacrifice their personal interests for the sake of their friends, and these are actions which contradict to selfish individualism of capitalism.

The form of Dickens' *Great Expectations* is similar to the Bildungsroman which emphasizes on the forward momentum of the plot and the development of the protagonist. I will argue that *Great Expectations* equates Pip's coming of age with the integration into the Victorian capitalist class structure and then his escape from capitalist relation. But more importantly deep friendships in Pip's life are the core experiences that help Pip to overcome the dominant values of capitalism and friendship is a spiritual education that influences Pip's formative years. Especially, Golban, points out that the Bildungsroman flourished in English literature in the Victorian Age among the realists (IX). Among popular fictions written by Victorian realists, Charles Dickens' *Great Expectations* is an exemplary Bildungsroman as its subjects focus on the relationship between the individual and society, as well as the process of formation of the protagonist. Actually, *Great Expectations* has a pattern of a plot which reveals the process of development and formation in relation to and against Capitalism. The novel reflects the individual experience as a victim of the dominant social ideology and his exertion of it. Accordingly, it is obvious that the form of Bildungsroman allows Dickens to discuss the relation between the individual, like Pip, and his society, as well as the potential impacts of friendship in the Victorian context: the political impact on the society and the psychological impact on individual.

The forward momentum of the plot is a distinguished characteristic of the Bildungsroman, because as the plot moves forward, the protagonist will become more mature or virtuous. Therefore, the linear movement of the entire narrative of *Great Expectations* is an important aspect to be considered as it will reveal how Pip's characters are developed and his worldview is reshaped through the course of the novel. The plot of *Great Expectations* totally conforms to a pattern of the Bildungsroman, as it emphasizes on the protagonist's individuality and the process of formation of his personality. Pip is both a round and dynamic character whose nature and views develop from childhood, through adolescence and young adult. The plot is very significant in the novel, but the most essential constituents of the plot are deep interpersonal relationships which Pip undergo during each stage of his life. According to Golban, Lukàcs claims that the Bildungsroman mainly concerns with the exploration of

social life as a means of individual growth, because the development of qualities in men would never blossom without the active intervention of other men and circumstances (18). But *Great Expectations* is an exemplary novel which implies that a predominant factor in the entire process of formation of personality is interpersonal relationships. The chance plays a role only to make Pip encounter Joe, Magwitch and Herbert, but what really constitutes Pip's identity and maturity is an ongoing activity of his friendships with them. Some characters, like Pip's sister, Miss Havisham, Mr. Pumblechook and Estella, play a part to cultivate capitalist values in Pip's mind and inspire him to dream of moving upward in the society. On the other hand, the encounters with Joe, Herbert and Magwitch are what lead to Pip's moral improvement and maturity, and Pip's friendships with these three characters represent each stage of the process of Pip's personality growth. The plot development of *Great expectations*, therefore, exhibits the structure of counteractions between capitalism and deep human relationships. Evidently, a series of deep friendships in Pip's life can subdue his capitalist impulse and concern for personal enrichment.

The first part of novel represents Pip's initiation into the Victorian class structure and Pip's integration into society, which reflects that he is merely a product or creation of society's condition. However, crossing the boundary from beneath is the great exception, and Pip's relies on the other for such an elevation in society. At first, he wishes that Miss Havisham will raise his social status, and he later misunderstands that Miss Havisham provides a fortune for him. But it turns out that it is Magwitch who makes a large fortune in his business in Australia and spends it to raise Pip to the status of gentleman instead of using his hard-earned money to raise his own status. Notably, relationships with others are what determine and shape Pip's life. The plot of Pip's life, therefore, seems to be driven by his relationships with other characters. From a naïve and innocent boy, he becomes an adolescence whose ultimate interest is fixed on his personal advancement and looks down on the poor. However, the plot of *Great Expectations* will reveal the moral progress of Pip and manifest the contrary impulses of Pip through the shift from his initiation into capitalist relations to his escape from capitalist relations through deep friendship with other characters in the later part of the novel.

The implications of deep friendships as a resistance to capitalism

In *Great Expectations*, Dickens represents the deep network of friendship which is deeply interwoven with the protagonist's life. Each friendship is unique and contributes to Pip's internal changes and determines his maturation and personality formation. Obviously, the novel portrays how deep friendships can help young people to grow morally. The network of deep friendships represents Pip's moral progress and his friendships with other characters from beginning to end. The network also reveals how each deep and genuine connection helps Pip to overcome the selfish individualism of the capitalist society and develop the spirit of altruism. Notably, friendships between Pip and Joe, Herbert and Magwitch provide an opportunity for Pip to exercise his moral courage. The following part will explore how Pip, at different stages of his life, views friendship and how those friendships contribute to the development of his virtues.

Through the course of the novel, Pip's attitudes toward Joe have changed according to the circumstances in his life, but Joe's affection for Pip has never been shaken by the changing circumstances. The stark contrast to Joe and Pip familial bond is the relationship between Mrs. Joe and Pip. Mrs. Joe is Pip's sister and his guardian, but she usually uses physical punishment to discipline Pip unreasonably, and it evidently evokes Pip's distress, anger, shame and disgust. For Mrs. Joe, the sibling relationship with Pip is like an economic relation which contrasts to Pip's genuine and intimate friendship with Joe. Evidently, Mrs. Joe tends to weight the cost and benefit of raising Pip and to think that raising Pip is like an investment which should provide some benefits in return. Pip recalls that his sister complains about him to the guests at Christmas party that "my sister... on a fearful catalogue of all the illnesses I had been guilty of, and all the acts of sleeplessness I had committed, and all the high places I had tumbled from... and all the times she had wished me in my grave, and I had contumaciously refused to go there (p.38)." Everybody looks at Pip with indignation and abhorrence after listening to Mrs. Joe's complaining.

Contrarily, Joe regards Pip neither as a burden nor an investment which should promise greater benefit than cost, but he appreciates Pip as an individual who is worthy for his love and care. Mrs. Joe, as well as Mr. Pumblechook, tends to have relationships based on benefits. So they feel distressed that raising Pip will cost too much without promising

benefits, and once they find that Pip becomes Miss Havisham's acquaintance and favor, they are convinced and speculate that Miss Havisham will bestow property or a handsome premium for binding Pip apprentice to some genteel trade. In opposite, the notion of benefit friendship seems incomprehensible for Joe, and he suggests that Pip might be presented with one of Miss Havisham's dogs. This reflects why an honest man like Joe is more capable to build a true and genuine friendship than the others.

As Pip is dominated by the capitalist worldview which values socioeconomic status and external qualities over virtues, Joe later becomes worthless in Pip's eyes because he is illiterate and lacks courteous manners, so Pip cannot help feeling ashamed of Joe. However, Joe's invariable devotion and affection to Pip is an evidence of the friendship's transcendence to capitalist culture. Capitalist culture places importance on benefit and gain. Joe, on the other hand, is one of three characters who demonstrate that genuine friendship is transcendent to capitalist values. Mr. Jaggers is very surprised that Joe refuses his instruction to accept money as compensation for the loss of Pip's service and replies him that "Lord forbid that I should want anything for not standing in Pip's way (p.167)." For Joe, friendship is invaluable and transcends money: "if you think as Money--can make compensation to me--for the loss of the little child--what come to the forge--and ever the best of friends!----- (p.171)." At this stage of life, Pip is still immature and does not understand the meaning of true friendship, as he cannot reciprocate Joe's genuine love and loyalty; moreover, he does not even realize or fully appreciate Joe's devotion to him.

To fully recognize Joe's virtue and appreciate him, Pip needs to learn through his friendship with Herbert the beauty of self-sacrifice and the joy of giving, and through his friendship with Magwitch the superiority of genuine love and devotion over manners and appearances. Friendships, in later stages of his life, with Herbert and Magwitch will contribute to the change of his perspective toward Joe. Finally, his capitalist values are subverted and he is able to fully appreciate Joe's goodness. He feels deeply ashamed about his ingratitude and tells Joe that "O Joe, you break my heart! Look angry at me, Joe. Strike me, Joe. Tell me of my ingratitude. Don't be so good to me! (p.550)." Pip can recognize now how friendship with Joe is important and precious to him. Notably, Joe represents a man of exceptionally moral excellence who has the full capacity to build and maintain deep friendship that transcends free-market capitalism. He ignores monetary gain which he is

capable to acquire from his relationship with Pip and regards that friendship is more valuable, but in the same time he is willing to sacrifice his saving money to help Pip from bankruptcy, and this act implies that friendship can be a resistance to free-market capitalism, as it enriches the spirit of sacrifice which is the counter-conduct to the selfish individualism of capitalism.

In addition, friendship with Herbert is like a space which Pip can seek escape from capitalism. Although Pip has been dominated by capitalist values and is obsessed with a rise in status and the accumulation of wealth, he learns to sacrifice his money for Herbert and recognizes that the joy of giving is superior to happiness and pleasure which money can provide for him. Particularly, Herbert's consistent devotion and loyalty to Pip implicate the nature of deep friendship which can resist to free market capitalism. Herbert is the character which represents how a friend is important and essential to one's life. Herbert becomes the only person whom Pip can confide his hope, despair, sorrow, vulnerability and his worry about the uncertainty in love or life. Whenever he gets troubles, including his desperate love to Estella or the discovery of his patron, Herbert is the first person whom Pip looks forward to seek advice. Even when Pip is separated from Herbert he feels uneasy and longs for a reunion with Herbert. Pip describes that, during Herbert's business journey to Marseilles, he "was alone, and had a dull sense of being alone. Dispirited and anxious, long hoping that to-morrow or next week would clear my way, and long disappointed, I sadly missed the cheerful face and ready response of my friend (p.374)." Undoubtedly, these trust, intimacy and closeness are a foundational ground in their friendship which can resist the force of capitalism which becomes dominant to nearly all aspect of life in the Victorian society. Once Pip and Herbert are very close, Pip's interests and concerns are expanded, as he also perceives his friend's hope and wishes as his own, so Pip willingly sacrifices his financial security for Herbert's financial prosperity by secretly helping Herbert to beginning a commercial life. As intimate friends, Pip and Herbert very often discuss their future and reveal their thoughts and feelings to each other. Thus, Pip knows very well that Herbert dreams of establishing his own trading company, but he is certain that Herbert's dream will never become true. Especially, Pip notices that Herbert's life is aimless and he wants to do something to secure a bright future to his friend. Hence, friendship with Herbert enables Pip

to overcome his narrow self-interest, because the more he loves and is close to Herbert the more he concerns for Herbert's welfare.

While capitalism forces people to focus on their own interests and to ignore benefits of the others, friendship with Herbert allows Pip to concern for Herbert's good fortune, happiness and prosperity as his own. Pip has always concerned that it is hard and almost impossible for Herbert to start a business by himself as he wishes, so Pip has intended that he will do it for Herbert whenever he has enough money. Obviously, Pip puts Herbert's interests before his interests. As his decision is against capitalist values, he needs to give reasons to convince Wemmick why he should be anxious on behalf of Herbert. He recalls a shared history between him and Herbert, including how they had first met and how they fought, and also Herbert's qualities like his generosity, clemency and honesty. Above all, Pip confides to Wemmick that, besides all those reasons, "he was my young companion and friend, and I had a great affection for him, I wished my own good fortune to reflect some rays upon him (p.353)." This implicates how lives of close friends are interwoven, because Herbert's happiness and prosperity seem equally important to Pip as his own. At this point, friendship with Herbert evidently frees Pip from the domination of capitalist culture, as he overcome the selfish individualism and willingly sacrifice his fortune for the good of his friend. Now Pip is embracing an alternative way of life from capitalism, which does not mean that he will turn back from the peruse of money, but it means that he can perceive that friendship is more precious than wealth, and the existence of this kind of friendship within the capitalist society is a testimony of the inherent goodness of human being which is subdued by the capitalist ideology.

Notably, Pip's sacrifice to Herbert is obviously an act of resistance to being overtaken by the capitalist values and reflects that deep friendship probably provide the essential ground for an alternative way of life that overcome capitalist practices. Apparently, his decision is incomprehensible by the adult like Wemmick and Mr. Jakker, whose outlooks are dominated by free market capitalism. In the first time that Pip expresses his wish to serve a friend by helping him to a beginning of commercial life, Wemmick tries to discourage Pip and hints that it is a wrong decision to help a friend with money down. Wemmick explains to Pip that "pitch your money into the Thames over the centre arch of your bridge, and you know the end of it. Serve a friend with it, and you may know the end of it too—but it's a less

pleasant and profitable end (p.348).” This reflects the capitalist point of view that the prosperity and happiness of friends are not one’s business and responsibility, but one should spend money only in the way that will bring personal profits and gains. Since Pip has now been liberated from the selfish individualism of free market capitalism, he feels indignation toward the idea that a man should not invest portable property in a friend. Also, when Pip comes to receive the nine hundred pounds for Herbert, both Wemmick and Mr. Jakkers are shocked to learn that Pip denies receiving money from Miss Havisham for himself even in the time of facing hardships, but he asks her to give money for buying a partnership for Herbert instead. Mr. Jakkers tells Pip that “I should *not* have told her No, if I had been you (p.486).” Similarly, Wemmick says reproachfully to Pip that “every man’s business is portable property (p.486).” This emphasizes the capitalist point of view that the ultimate goal of man is to pursue personal benefits and to help a friend is useless, and it seems that only the experience of deep friendship, like what Pip has undergone, can redeem a man from his narrow self-interest.

Importantly, friendship with Herbert is like a lesson which teaches Pip selflessness and altruism, because Pip obviously learns from his friendship with Herbert how giving is joyful and spending money on a friend can promote happiness. Pip puts a lot of effort into starting a business for Herbert as if it is his own business. Pip does not only invest a large sum of money which he has for Herbert’s prosperity, but he also willingly bears the burden of sacrificing his future income for other payments for purchasing Herbert’s partnership. This does not mean that Pip places more importance on his friend’s welfare than his own, but it in fact implies that Pip and Herbert have a shared life and his happiness is inseparable from Herbert’s happiness, so he works hard for Herbert’s prosperity because it is like his own. Pip describes the time when Herbert learns of the opening of his commercial life that “I never shall forget the radiant face with which he came home one afternoon... Day by day as his hopes grew stronger and his face brighter... he having talked to me for a whole evening in a flush of pleasure and success (p.357).” Pip seems to discover that the greater happiness come from giving, especially from the sacrifice which positively affects life of the one whom he loves. Pip recalls that “I had the greatest difficulty in restraining my tears of triumph when I saw him so happy... I did really cry in good earnest when I went to bed, to think that my expectations had done some good to somebody (p.357).”

Also, the act of sacrifice can have a greater impact to the giver than the doer, as Herbert only looks delight and happy with his luck, but Pip cries a lot and is overwhelmed by the ecstatic joy. It even is not necessary that Herbert acknowledges his devotion and feel gratitude to him, because the memory that once he has performed a noble thing to his friend will render a lasting satisfaction for him. Pip thinks of this good deed as “the only good thing I had done, and the only completed thing I had done, since I was first apprised of my great expectations (p.494).” This implies that human beings can completely be fulfilled only when they discover that they have done some good things to the others, which make their lives meaningful, and this contrasts to Pip’s earlier idea that as soon as he is rich he will be happy and fulfilled.

Similarly, Magwitch seems to lack fulfillment in his life and he wants to seek it through performing good deeds to his friend. He is an orphan who struggles in the world alone since he is a child, but the worst is that he has no one whom he can love and care for which makes his life empty and meaningless. In Magwitch’s condition, it is hard for a convict like him to seek love from others, so the only one option is to find someone whom he can love and makes his existence meaningful. Being disdained and condemned by others, the convict who almost dies of hungry is offered food by a young boy during his escape, although he knows well that this innocent young boy does it out of fear, this event undoubtedly impress his mind. Pip’s act of giving nurtures love in the heart of Magwitch, and this might be the first time in his life that he feels that someone is kind to him, so Pip becomes the object of his love and sacrifice. Thus, *Great Expectations* seems to invite the reader in the capitalist society to reconsider whether we overvalue monetary gains and undervalue friendship. Dickens seems to emphasize that the central essence of friendship is a willing to perform good deeds to others without expecting rewards or gratitude which will bring an enduring satisfaction and lasting fulfillment. This contrasts to what people in the capitalist society think that the wealth accumulation is the ultimate goal of life, and one reaches the peak of his life if he becomes rich.

Magwitch is one example of Dickens’ characters which exhibits how a deep connection is vital to a fulfilling life. Magwitch attaches himself to Pip and Pip becomes the object of his love and good wish since the day Pip gives food to him. Living alone and facing hardships in the colony, what makes Magwitch want to continue to live is the desire to

make Pip a gentleman. He confides to Pip that “I’ve made a gentleman on you! It’s me wot has done it! I swore that time, sure as ever I earned a guinea, that guinea should go to you. I swore arterwards, sure as ever I spec’lated and got rich, you should get rich. I lived rough, that you should live smooth; I worked hard, that you should be above work (382).” This implies that human beings cannot tolerate living alone, even in the condition of Magwitch, being settled to live alone in the colony; he still mentally struggles to find a meaning of his life through the wish to bestow benefits to another human being which makes his life worth to continue. No matter capitalism oppresses the benevolent nature of human beings; it is only means which human beings can earn fulfillment and lastingly satisfaction. Free market capitalism creates a myth that people can only be happy if they have money, so they can buy whatever they want and consume pleasure. This belief drives people to focus on accumulating wealth. But Magwitch’s goal to work hard and to accumulate wealth for Pip’s prosperity is contrast to capitalist values. In opposite to others in the capitalist society who aim for their personal benefits, what drives Magwitch to earn money is the desire to benefit one person whom he has ever met only one time and is almost like a stranger to him. This perhaps reflects Dickens’s desire to convey that being rich and successful without loving and caring relationships is meaningless.

Also, Dickens seems to emphasize how deep relationships are essential to happiness and more important than wealth. Magwitch attempts to create a bond between Pip and him through the act of benefaction: “Look’ee here, Pip. I’m your second father. You’re my son—more to me nor any son. I’ve put away money, only for you to spend. When I was a hired-out shepherd in a solitary hut, not seeing no faces but faces of sheep till I half forgot wot men’s and women’s faces was like, I see yourn (383).” This kind of benefaction is different from that of Mrs. Joe who raises Pip and calculates to gain future returns. On the other hand, Magwitch is fulfilled and happy only by seeing Pip’s flourishing. In the midst of despair, lonely and distress, Pip is the only reason which makes Magwitch struggle to live and to build up a fortune, because he determines to make Pip a gentleman when he gets liberty and money. This implies both Magwitch’s yearning to belong to someone and to have someone belong to him, and more importantly his desire to leave his work which will continue existing even after his death. By building up a fortune for Pip, Magwitch feels that he achieves a great accomplishment because what he does for Pip will make a lasting

impact in Pip's life and Pip will live happily with his fortune even when Magwitch does not live in this world. He tells Pip that "if the danger had been fifty times as great, I should ha' come to see you, mind you, just the same (395)" and "I'm quite content to take my chance. I've seen my boy, and he can be a gentleman without me (530)." Magwitch is ready to risk his life to see Pip being a gentle man, because the only wish which he lives to work on is completed.

In addition to a deep relationship with Herbert, Pip's friendship with Magwitch is also part of the friendship network which does not only teach Pip to comprehend other people with a mature point of view and not to misjudge them like before. After Pip's disdain for Magwitch is eliminated and replaced by his love and care for him, Pip recalls that "my repugnance to him had all melted away... I only saw a man who had meant to be my benefactor, and who had felt affectionately, gratefully, and generously, towards me with great constancy through a series of years. I only saw in him a much better man than I had been to Joe (530)." Thus, the devotion and affection which Pip expresses to Magwitch nearly the end of the novel can also be considered as the evidence of the friendship's transcendence to capitalist values. No matter how the circumstance has changed and Magwitch cannot provide benefits for him any longer, Pip still commits himself strongly to the arrangement of Magwitch's escape. Although friendship with Magwitch ceases to be useful and it can even bring troubles to him, Pip does not desert Magwitch and he attempts to protect Magwitch through every means possible.

Conclusion

Friendships which Pip form with three influential character at each stage of the novel manifest and contribute to the development of Pip from a selfish individual to a selfless and devoted friend. The ignorance of Joe's genuine love and devotion implies the immaturity of Pip before the coming of Herbert and Magwitch who teaches Pip the meaning and value of true friendship. Later, Pip can overcome transactional relationship when he invests all of his money for the future of Herbert without expecting rewards or repayment. The virtuous resistance to capitalism is emphasized again when Pip knows that Magwitch will not have a chance to provide rewards or repayment for him at the end of the novel, but he still commits himself to help Magwitch at any cost. He also learns to overcome the attachment

to superficial and outward qualities of human beings at last and to fully appreciate the intrinsic virtues of each individual. Therefore, in “*Great Expectation*,” Dickens points out the possibility of friendship to promote moral improvement of individuals and more specifically to subvert the immorality of capitalism.

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