This article focuses on the different interpretations of Dickens' *Great Expectations* and the author's own personal interpretation. The article begins with the two major critical approaches to the novel as Pip's personal moral failure where Pip blames himself for most of his actions and therefore guilts his way into his own moral recovery from his sins of pride and snobbery. The second approach generally used is the focus on society's moral failure making Pip's constant guilt be seen as an awareness of himself within society where there are good people and bad people, people of gentility and people of lower class, etc. Rawlins' creates a third interpretation where guilt does not matter and Pip can learn nothing from guilt as the first two interpretations suggest. The author states that this novel was a way for Dickens to create a healthy relationship with his inner-child. He begins his theory by pointing out that Pip is Dickens. Rawlins goes through certain aspects of Dickens life that also pertain to Pip's childhood and coming of age. Dickens worked in a blacking factory, while wanting to be a gentleman. This directly relates to Pip who is Joe's apprentice in the forge becoming a blacksmith while all he dreams of becoming is a gentleman, a man of wealth. He also compares the abandonment of Dickens by his parents and his unrequited love with Maria Beadnell to those same situations that Pip finds himself in. The author also works in Pip's point of view compared society's point of view in the story. Each example allows the reader to comprehend Pip's struggle within society because of their profound difference in thought. This article was titled "Great Expiations: Dickens and the Betrayal of the Child" because the author believes that Pip, as well as Dickens, should make amends with themselves and allow them to feel hurt by their unhappy childhood experiences and forgive themselves for the sins they have committed and the sins society has committed against them too.